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TEXTS OF THE KAIBAB PAIUTES AND UINTAH UTES.

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TEXTS OF THE KAIBAB PAIUTES AND UINTAH UTES.

INTRODUCTION.

The text material presented in this paper belongs to two rather distinct, though closely related, dialects of the Ute-Chemehuevi branch of Plateau Shoshonean. The bulk of the paper is devoted to mythological and other texts obtained in 1910 (February to May) from Tony Tillohash, a young Kaibab Paiute from Kanab, in southwestern Utah; the balance, to mythological texts and one tale recorded in English, secured in 1909 (August and September) from Charlie Mack, a Uintah Ute from White Rocks, Utah.

The Ute texts were obtained at White Rocks in the course of a brief trip among the Utes of Uncompahgre and Uintah reserves. A further series of thirty Ute tales was obtained in English by my colleague, Dr. J. A. Mason; these were published under the title of "Myths of the Uintah Utes" in *The Journal of American Folk-Lore* for July–September, 1910 (pp. 299–363). I should not fail to add that Dr. Mason also obtained a series of interesting pictographs in the course of a reconnaissance of Nine Mile Canyon, some distance south of Uintah Reservation. This material is still unpublished.

More substantial for linguistics than the Ute work were the results obtained from Tony, who was in 1910 just about to complete his course at the Carlisle Indian School in Pennsylvania. Through the kindness of Dr. G. B. Gordon, the director of the University of Pennsylvania Museum, and of the superintendent of the Indian School, arrangements were made to have Tony housed in Philadelphia and employed at the Museum, so that he might be rendered available as a source of information for further Shoshonean researches. Tony proved an excellent informant. Though young and absent from his native home for about five years, he was of a naturally conservative temperament and possessed of a remarkable memory. Hence he was better informed on the subject of tribal lore than could normally have been expected. His unfailing good humor and patience also helped materially to lighten a task that demanded unusual concentration. (Indeed, in all my linguistic experience, I doubt if phonetic perception has ever been so severely taxed as in recording Shoshonean dialects of the Ute-Chemehuevi group.) Besides the Kaibab Paiute texts here presented, there were

secured from Tony supplementary material for the grammatical and lexical study of his language; a series of over two hundred songs, chiefly ceremonial, recorded in text and on the phonograph; and a considerable body of ethnological information. The grammatical data have been worked up into a sketch of the Paiute language, which forms the first part of this volume. The lexical material follows in the third part. The songs and the ethnological data will form the subjects of future papers. Tony, further, proved valuable as a first-hand source for a seminar in American Indian linguistics that I was then giving at the University of Pennsylvania. Last, but not least, he was a delightful companion at all times and is remembered with the friendliest feelings by all who came in contact with him in Philadelphia.

The linguistic relation of Southern Paiute (to be carefully distinguished from Northern Paiute or "Paviotso") to Uintah Ute is close. Indeed, they are not so much closely related languages as mutually intelligible dialects of the same language. This probably applies to all the dialects of Ute-Chemehuevi, which may be defined as a dialectically differentiated Shoshonean language stretching from Uncompahgre Ute in central Colorado to Chemehuevi in southeastern California. The texts embodied in the present volume are therefore illustrative of one of the most widespread languages of aboriginal America, though the specific dialects of the texts, Kaibab Paiute and Uintah Ute, cover only restricted territories in southwestern Utah and northwestern Arizona and in northeastern Utah respectively. No attempt has been made to normalize the texts, which are given here precisely as heard. The phonetic system used is that described in the report of the Phonetic Committee of the American Anthropological Association;[1] the symbols are defined in the key prefixed to the texts. Those wishing to make an analytical study of the language are referred to the Paiute grammar which precedes; the necessary lexical assistance is given by the Paiute dictionary which follows.

In their mythological affiliations the tales recorded here evidently correspond closely to the Ute, Shoshone, and Comanche tales already published by Kroeber, Mason, Lowie, and St. Clair. References to parallel tales have been confined to Plateau Shoshonean. Further parallels from other Plateau tribes, from Plains tribes to the east, and from California and Washington-Oregon tribes to the west are

[1] See Smithsonian Miscellaneous Collections, vol. 66, no. 6, 1916.

given in the papers mentioned. On the whole, the relation of Southern Paiute mythology to that of the Northern Shoshone is very close, perhaps even closer than might have been expected.

In conclusion, I should like to express my indebtedness to the late Dr. Gordon's kind help which was given me throughout the prosecution of my Shoshonean studies.

EDWARD SAPIR.

Ottawa, June 5, 1918.
Chicago, July 16, 1930.

KEY TO THE PHONETIC SYSTEM EMPLOYED.

VOWELS.

1. Monophthongs.

a as in German Mann.

ɑ like u of English but.

ä as in English hat.

å as in French patte; midway between a and ä. A nuance of of a that is characteristic of Ute.

e close as in French été. Occurs only rarely, as nuance of i or of a-ä-ɛ.

ɛ open as in English met.

i close as in French fini.

ɪ open as in English it.

o close as in au of French chapeau.

ɔ open as in German voll, but less clearly rounded.

ω approximately like aw of English law, but more nearly approaching a.

u open as in English pull, sporadically close as in English rule; always close when long (u·).

ʊ· long and open as in English poor, but without r-glide.

ï high-back-unrounded-narrow (Sweet's terminology); may be produced by completely unrounding close u, without modifying tongue position of u. On first acquaintance this vowel impresses one as a "muddied" nuance of ü, but its formation is quite unlike that of French or German ü. Its semivocalic form is ɣ (see below), to which it is related as u to w or i to y. ï, ü, and ɨ are modified forms of ï.

ɨ high (*or* high to mid)-back-unrounded-wide; related to ï approximately as ɪ to i or ɛ to e. It is apt to sound like a "muddied" ö or a dull ɑ.

ü not a true ü as in French or German, but duller in timbre. Probably high-mixed-rounded-wide; apt to sound like a rapid diphthongal i^{u}.

ɨ high-mixed-rounded-wide; approximately like i of English (American) first, but without r-quality.

ö as in German schön *or* Götz (i. e. close or open in quality). Rare in Paiute, but very common in Ute, where it corresponds to Paiute ɔ.

ᵃ and other superior vowels:
weakly articulated, but not completely unvoiced, vowels. They are frequently glides, sometimes they are reduced from fully articulated vowels. After their own vowel, generally long, e. g. a·ᵃ, they denote "pseudo-diphthongal" rearticulation. Before and after glottal stops (') they are murmured in Paiute, after glottal stops they are whispered in Ute.

ᴀ and other small-cap vowels:
completely unvoiced vowels, pronounced with full breath. They may be defined as voiceless breath modified by various vocalic timbres.

ą and other vowels with subscript hook:
nasalized vowels; nasalization is either weakening of ŋ (see below) or secondary, due to presence of preceding or following nasal consonant. ẉ, nasalized w, occurs sporadically in Ute as development of ų.

i̯, u̯, ï weakly articulated, but not completely unvoiced, nasalized vowels.

å and other vowels with superscript ' :
glottalized vowels, i. e. vowels interrupted by a series of weak glottal stops. This type of articulation is sometimes referred to as "glottal r." ẇ, glottalized w, occurs sporadically as development of u'. å is secondarily developed from a' or 'a; similarly for other vowels.

Ų, į̈ unvoiced forms of ų, į̈; may be defined as voiceless nasalized breath with u and ï timbre respectively. This type of articulation is rare.

2. Diphthongs.

ai, åi, äi, ɛi, oi, ɔi, ui pronounced as diphthongal combinations of a, å, ä, ɛ, o, ɔ, and u respectively with following i. These diphthongs are either inorganic, i arising as glide before following y, or organic, in which case the first vowel is sometimes heard doubled, e. g. aai, ɔɔi. In certain cases the two vowels are pronounced with a drag, indicated as a.i; in others, the i is rather faint, indicated as aⁱ.

aï diphthongal combination of a and ï.

au diphthongal combination of a and u (cf. ou of English gout). aau, a.u, and aᵘ are also found.

aɪ (and similarly for other diphthongs):
as above but with second element of diphthong voiceless.

Consonants.

p intermediate or unaspirated surd stop of labial position; intermediate character most marked initially and in second portion of geminated (lengthened) p; tends to be semisonant after m. Aspirated (p') before voiceless vowels or as substitute for p+ voiceless vowel.

b sonant labial stop. Found in Ute as sporadic development of p after m, less often initially.

t intermediate or unaspirated surd stop of dental position. Types of articulation parallel to those for p (see above).

d sonant dental stop. Found in Ute as sporadic development of t after n, less often initially.

k intermediate or unaspirated surd stop of mid-palatal position. Found chiefly, as variant of q, between preceding back vowel and following i. Types of articulation parallel to those for p (see above).

g sonant mid-palatal stop. Found in Ute as sporadic development of k after ŋ, less often initially.

q intermediate or unaspirated surd stop of back-palatal or, frequently, velar position (velar character most pronounced before ɔ and ï). Types of articulation parallel to those for p (see above).

g̱ sonant back-palatal or velar stop. Found in Ute as sporadic development of q after ŋ, less often initially. Also occurs intervocalically as lightly stopped development of γ, rather frequently in Ute, seldom in Paiute.

kw, gw, qw, gw labialized forms of k, g, q, g respectively. When k and q are aspirated surds, w appears as voiceless w.

k̑ intermediate or unaspirated surd stop of front-palatal position; approximately like ky of English cue. Found regularly as development of q, (k) after i. Types of articulation parallel to those for p (see above).

g̑ sonant front-palatal stop. Found in Ute partly as sporadic development of k̑ after ŋ, (ŋ̑); partly intervocalically as lightly stopped development of γ̑.

s voiceless sibilant, as in English so. In Ute s is regularly intermediate in place of articulation between s and c, in Paiute it is generally pure in quality.

c voiceless sibilant, as in English she.

ts intermediate or unaspirated surd affricative of s- position. In Paiute, like ts of English hats; in Ute, intermediate in place of articulation between ts and tc. Types of articulation parallel to those for p (see above).

tc intermediate or unaspirated surd affricative of c-position, as in English chat. Types of articulation parallel to those for p (see above).

dj sonant affricative of c-position, as in English judge. Found in Ute as sporadic development of tc after n, less often initially.

m as in English me.

M voiceless m.

m^w m pronounced with lip rounding of w and followed generally by rapid w-glide. Before voiceless vowels it appears as m^w, with voiceless w-glide.

n dental nasal, as in Italian.

N voiceless n.

n^y palatalized n, i. e. n modified by y-contact of the tongue.

ŋ mid-palatal, back-palatal, or velar nasal, corresponding in position to k and q. Like ng of English sing.

N rarely occurring voiceless form of ŋ.

ŋw labialized ŋ. Always treated as simple consonant, analogously to kw, qw.

$ŋ^w$ ŋ followed by voiceless w; developed from w before voiceless vowels.

ŋ̇ front-palatal nasal, corresponding in position to k̇. Approximately like gn of French gagner.

n̥, ŋ̥ syllabic forms of n and ŋ. n̥ like -on of English button.

v bilabial v, as in Spanish, but never tending to become lightly stopped b.

ɸ bilabial f; unvoiced v.

w as in English.

ẉ unvoiced w, like wh of English white.

v^w bilabial v with approximate acoustic effect of w due to inner rounding. A labialized nuance of v, to be carefully distinguished from w.

ϕ^w unvoiced v^w.

r lightly trilled tongue-tip alveolar r. Never so lightly trilled as to be heard as sonant d, as happens in some American languages.

R Unvoiced r. Its exact timbre changes with that of the voiceless vowels that follows it. Before ï, it is perhaps cerebral, with a thickish c-like quality.

γ voiced mid-palatal, back-palatal, or velar spirant, corresponding in position to k and q; like North German g of sagen.

x unvoiced form of γ; like ch of German Bach.

χ intermediate in type of articulation between γ and x. A nuance of γ that is found in Paiute.

ɣ voiced front-palatal spirant; acoustically close to, but to be carefully distinguished from, y. Related to γ as k̠ is to k, q.

x̠ unvoiced form of ɣ; like ch of German ich.

χ̠ intermediate in type of articulation between ɣ and x̠. A nuance of ɣ that is found in Paiute.

γw, xw, χw, ɣw, x̠w, χ̠w labialized forms of γ, x, χ, ɣ, x̠, and χ̠ respectively. Before voiceless vowels w of xw and x̠w appears unvoiced to w.

y like y of English yes.

Y unvoiced form of y; differs from x̠ in being pronounced with less energy.

h as in English. Occurs in Paiute as sporadic modification of s.

‘ breathing occurring finally, medially after voiceless vowels, or initially before vowels.

ˌ voiceless nasalized breath. Found more frequently in Ute than in Paiute.

’ glottal stop.

ṗ, ṫ, k̓, q̇, k̠̓, k̓w, q̇w, ṫs, ṫc glottalized forms of p, t, k, q, k̠, kw, qw, ts, and tc respectively. These consonants are pronounced with simultaneous closure and subsequent simultaneous release of oral point of articulation and of glottis. They have a snappy effect altogether different from the cracked effect of the glottalized stops and affricatives of many West Coast languages. They are developed from ’ + stopped consonant (or affricative) or from stopped consonant (or affricative) + ’.

^{m}, ^{s}, ^{c}, ^{ts}, ^{w}, $^{\gamma}$, ^{x}, $^{\chi}$, ^{y} weakly or very rapidly articulated forms of m, s, c, ts, w, γ, x, χ, y. They arise either by reduction of these consonants or, more frequently, as glides. ^{s}, ^{c}, ^{ts}, ^{x}, and $^{\chi}$ are generally sharpened forms of ' after voiceless vowels.

ACCENTS AND OTHER DIACRITICAL MARKS.

' denotes that preceding vowel is stressed.
· denotes that preceding vowel or consonant is long.
+ denotes excessive length of preceding sound.
< "derived from."
> "from which is derived."
( ) enclose words in English translation not found in the Indian original.
[ ] enclose meaningless elements in Indian song texts.

I. PAIUTE MYTHS.

1. Tïv^{w}a′tsɪna·va′vɪŋw.

Wolf and his Brother.[1]

tïv^{w}a′tsɪnava′vɪŋw — m^{w}α′va′am‘ — qarï′p·ï·γa‘. — ‘iva′tcï
Wolf and his brother — there they (inv.) — (2) dwelt. — Early

ǫ·nα′t·ᴀ‘cïaŋq‘[2] — qa·′p·ï·γa‘ — tïv^{w}a′tc — aŋ‘ — ïvï‘′ca’[a]
when was early morning — sang — wolf — he, — "Go ahead, now!

paa′iram[3] — ɥŋw — uŋwα′vatc — wara′x·ani·i’χ̣wa’[a].
of us 2 aunt (obj.) — she (inv.) — to her (inv.) — go to ask for grass seeds.

ɪmpu" — anɪk̟·a‘ — punɪ′avɪχ̣a‘. — ɥ′mai, — ‘aip·ï·γa‘
What you — are doing — while lying down looking?" — "All right," — said

cɪna′ŋwaɸɪ, — ʸi′mɪ — cuwa′p·itci — a′ɔɸɪ — nï‘′ca’[a]
coyote, — "you — are waking up — now, — but I

wï·′t·uc — cuwa′p·itci — ǫ·nu′t·ᴀ‘cïaŋq‘. — cɪna′ŋwaɸɪ
long ago — am waking up — when was early morning." — Coyote

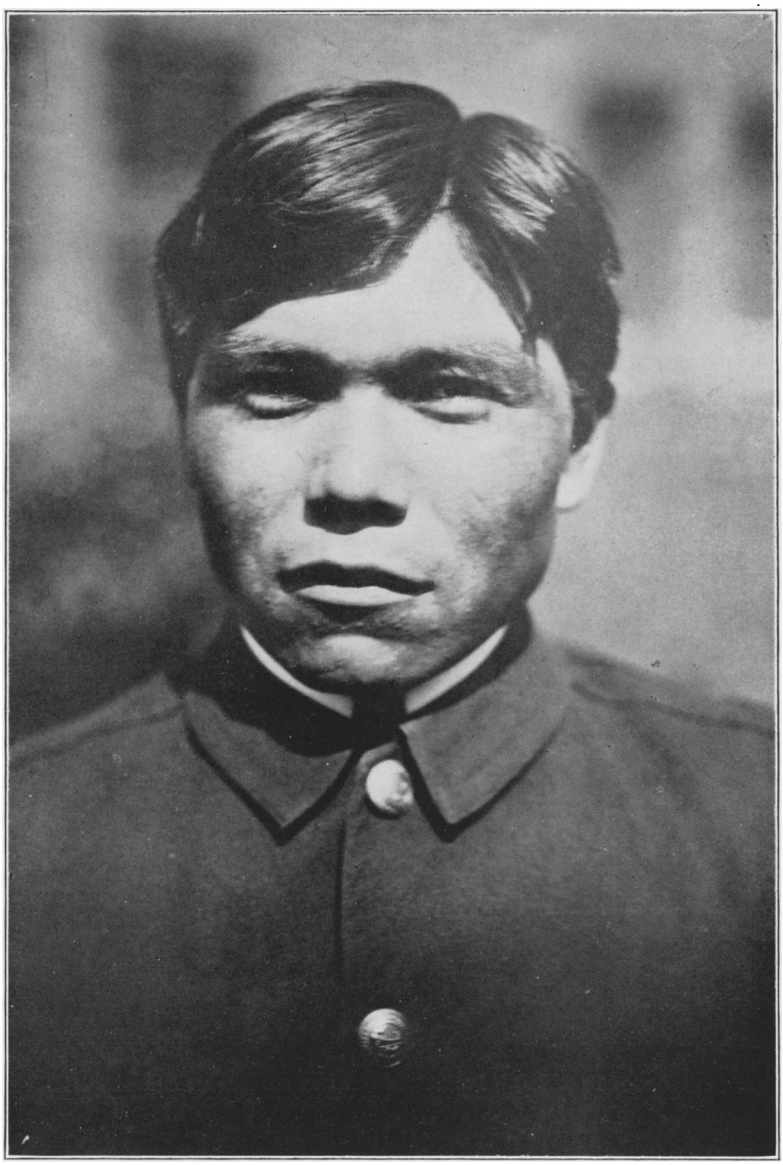
pa·γa′nʸχ̣qwɪp·ï·γa‘ — pa·a′iav — u′ŋw — qa·nɪ′ — ’u′ra‘
started off — his own aunt (obj.) — she (inv.) — house (obj.) — towards it

wara′x·ani·i’χ̣w’aiχ̣a‘. — ɥwa′vatcï — uv^{w}a — pɪ′tcɪγw’aip·ï·γa‘
while going to ask for grass seeds. — To her (inv.) — there — went and arrived

qanɪ′vaaŋw[5] — ɔai‘ — pa·a′iav — u′ŋw. — pa·ą·′’aŋw — qa′tc
at her (inv.) house — it (inv.) — his own aunt (obj.) — she (inv.). — His (inv.) aunt — not

uv^{w}a — qarï′p·ïå’[a] — qanɪ′aɸï. — tuwα′tsɪŋwαcuŋw
there — sat (neg.) — her own house. (obj.) — Only her (inv.) sons

uv^{w}a — qarï′p·ï·γa’ïm‘[6] — qanɪ′aŋw. — a′itcaŋw — pɪya′ŋɥm
there — they 2 sat — her (inv.) house (obj.). — "Where is she (inv.) — your (pl.) mother



TONY TILLOHASH, KAIBAB PAIUTE INDIAN, IN HIS CARLISLE SCHOOL UNIFORM

u′ŋw, a′ip·ïγa‘ cına′ŋwaɸı. tïγa″xw°′aiya·′aŋ‘,
she (inv.)?" said coyote. "She went to gather seeds,"

a′ip·ïγa′aim‘ qwı′aγantï‘ tuwa′tsıŋw, pina′ŋqw°′aŋw
they 2 said grizzly bear (obj.) sons, "soon she (inv.)

pi′tcıva·n·t‘, ma′ip·ïγa′aim‘.
will arrive," thus they 2 said.

cına′ŋwaɸı ma·ntcu″aia·vıp·ïγa ʊ·v^{w}a qanı′aŋw
Coyote waited for lying down there her (inv.) house (obj.);

pina′ŋqwA pa·a·″aŋw pi′tcıpïγa‘. pa·ą·″aŋw ma′ip·ïγa‘,
soon his (inv.) aunt arrived. His (inv.) aunt said thus,

pina′ŋqwA tï^{x}qa′va·^{a}nı‘ s·^{a}′a′p·t‘, ma′ip·ïγa‘
"Soon will eat[6a] mush (obj.)," thus said

pa·a·″aŋw. uv^{w}a·′^{a}ntïn‘ ma·va′tcan‘ ya·′ŋqïk·^{x}
his (inv.) aunt. "Yonder me my masturbator bring to,"

a′ip·ïγa‘ pa·a·″aŋw. tuwα′tsıŋw ųwa′ru^{r}wap·ïγa′aik·w
said his (inv.) aunt. Children gave it to her

mava′tcai′ya′aŋw piyɛ′iyaɸï. piya″aŋw qwï′ï′p·ïγa′aik·w
her (inv.) masturbator (obj.) their own mother (obj.). Their (inv.) mother took it,

a·vi′p·ïγa‘ pą·wı′χarux·wA.[7] sına′ŋwaɸı pi̯ı′k̦·aip·ïγa′aiŋw.
lay on (her) back. Coyote saw her (inv.)

pa·′a′n^{x}, aip·ïγa, ima′^{a}′qwɔam ųnı′ŋqïŋumpa‘ pa·′a′nıpüts·,
"My aunt," said, "with this it (inv.) I you (obj.) shall do for,[8] my auntie,"

a′ip·ïχa‘ cına′ŋwaɸı. yɔγɔ′p·ïγa′aiŋw cına′ŋwaɸı pa·a′iaɸï
said coyote. Copulated with her (inv.) coyote his own aunt (obj.).

ǫ·′nıcamp‘, a′ip·ïγa‘ pa·a·″aŋw. qa′tc‘, a′ip·ïγa‘
"Enough," said his (inv.) aunt. "No," said

cına′ŋwaɸı. qwıyα′ts· citcu″manık·‘pïγa ųntu′q·u^{r}wa′aŋw
coyote. Grizzly bear put claws into his (inv.) back (obj.)[9]

u'ʷa'x·arux·w a'wüc·ᵘ, a'ip·ïγa' cina'ŋwaɸɪ. qa'tc,
through it. "Enough," said coyote. "No,"

a'ip·ïγa' qwɪ'yαts·. cina'ŋwaɸɪ qwï'tɪ'k·ɪpïγa[10] ɥnɪ'ŋʷuts·
said grizzly bear. Coyote got up suddenly, then

tɔγɔ'q·'pïγa'. qwɪyα'ts· qwïrɪ'k·ɪpïγa'. cɪna'ŋwavɪ
ran off. Grizzly bear arose. "Coyote (obj.)

ɥntu'q·ua'aŋw p̈ɪnɪ'k̲·aiyaq·', a'ip·ïγa' qwɪya'mauma'uts·.
his (inv.) back (obj.) look at it," said grizzly-bear woman.

cɪna'ŋwaɸɪ paiyɪq·w'a'ip·ïγa 'a·vɪ'p·ïγa 'ɔa·'va'anaɸï
Coyote went back home, lay on his own back,

qatcu·'q̇·wa'aŋw pɥnɪ'k̲·aiɬ·uɪ'p·ïå'. pa·vɪ''ɪŋw tïγï'ai'[11]
not it (inv.) him (inv.) allowed to see. His (inv.) elder brother deer (obj.)

towa'tsɪ pᴀˣqa'p·ïγa ɥnɪ'ŋuts ɥntu'q·ua'aŋw ya·'q·ɪpïγa'.
child (obj.) killed, then his (inv.) back flesh (obj.) brought.

cina'ŋwaɸɪ tu'qwɪ''aip·ïγa' qa'tc ɔa'iyaɸï pɥnɪ'ɬ·uɪna·'aip·ïγa'
Coyote was ashamed, not his own back (obj.) caused to be seen;

tïvʷa'ts· pu'tcu'tcuγwap·ïγa. o'vaiyaq·ˣu ᴀ'pï'ɪ'ɬuɪp·ïγa'aiŋw.
wolf knew. Then caused him to sleep.

sɪna'ŋwaɸɪ mɥnɪ'c·pïγa uŋwa'vatcaŋwɪtux·w. 'a·ni'αn 'aik·ˣ
Coyote rolled over towards him. "What (obj.) I say?"

a'ip·ïγa' tïvʷα'ts·. mɥnɪ'c·qa'aŋw ɥntu'q·ua'aŋw[12] qa'tc'
said wolf. When he (inv.) rolled over his (inv.) back flesh not

ma'a'nɥŋwa'aq·w uvʷa''aq· ɥntu'q·uvɪ 'ʷa'i' ma·va'ɬcaŋupïγa.
was (neg.) there it (inv.,); there it (inv.) back flesh (obj.) it (obj.) fastened on.

ɥnɪ'ts· sɪna'ŋwavɪ ɥntu'q̇·uŋ ɥ'nɪc·uᵘnɪ' na·ya'p̣·a·ŋˣpïγa'.
Then coyote (obj.) his (inv.) back flesh again as was became.

u′vʷaiyauq·ˣ tïvʷa′ts· qa·′p·ïγaaic·U, ïvʷï′ʻ
Then wolf again sang, "Go on!

uŋʷɑ′vatcuxwqwa·′′aic·U itcï′ʻ qwa′iʻ[13] ya·ŋu′ɪvaʻ
to her set off again this (obj.) it (obj.) shall carry

nɪŋwu′mpɪʻ tïʻqa′va·n′aŋʷ uR. ɥnɪ′ts· pAˣqa′ŋUtsi′′ɪŋw
liver (obj.) her (inv.) being about to eat it (inv.). Then having killed her (inv.)

ma·n·ɔ′q·U ma·′ᵃvï qa·nɪ′aŋw pïvʷa·′ᵃntï′aŋw pï′ⁱnɪ′′nu′ɪ′-
all (obj.) things (obj.) her (inv.) house (obj.) whereon (obj.) she (inv.) had been wont to look

numpïʻ ma·ᵃnɔ′ɑ̨·ɔq·w nɛ·′va ma·′ᵃvïa′aŋw pAˣqa′ŋUtsi′′ɪŋw
all (obj.) it (inv.) shall carry on back her (inv.) things (obj.) having killed her (inv.)

ʻᵒąiʻ, a′ip·ïγaʻ tïvʷɑ′ts·. ʻɥmaiʻ, ma′ip·ïγa cɪna′ŋwaɸɪ
her (obj.)," said wolf. "Yes," thus said coyote.

ʻɥnɪ′ŋuts· cɪna′ŋwaɸɪ pa·ᵃγä′ⁱnʸ′NUˣqwɪp·ïγaʻ qa·nɪ′′aŋw
Then coyote walked along her (inv.) house (obj.)

u′u′ra pa·aiya′ɸï. ɥnɪ′ts uvʷa pɪʻpi′tcɪχwᵃ′aip·ïγaʻ
towards it his own aunt (obj.). Then there went and arrived

tuwa′tsɪŋwa′aŋw uvʷa′′a·mʻ qa·rï′p·ïγa′aimʻ qa·nɪ′′aŋw
her (inv.) sons (obj.), there they (inv.) (2) they (inv.) stayed her (inv.) house (obj.)

piya′iyavï′ïmïʻ qa·ni′väʻ. iʸɛ′nU, a′ip·ïγaʻ cɪna′ŋwaɸɪ
their own mother (obj.) in house. "Here is," said coyote,

nɪŋwump a′r a′iyaŋumwɪ tïʻqa′vaa·naŋumɪ ma′iḵ·ain′aŋw.
"liver it your (pl.) uncle (obj.) your (pl.) being about to eat (2) his (inv.) saying so."

waa·na′ip·atsɪŋw tïʻqa′p·ïγa′aiḵ·wamï. ɥnɪ′ŋuts· Aˣpu′ɪp̣·ïγa′aimʻ
Two boys they (2) (inv.) ate it (inv.). Then they (2) (inv.) slept,

cɪna'ŋwaɸɪ na·ŋwa''aq̇·uum‘ pAˣqa'ŋUpï'γa'aim‘. ɥnɪ'ŋuts
coyote both (obj.) of them (inv.) killed them (inv.). Then

Aˣpɔ'ɪ‘ťuip·ï'γaaim‘.
caused them (inv.) to sleep.

pina'ŋqw piya''am‘ pi'tc‘pï'γa. ɥni'ts ‘a'ip·ï'γa,
Soon their (inv.) mother arrived home. Then said,

uvʷa·'ªntïnɪ ma·va'tcɑn‘ ya·'ŋqïk·ˣ. u'vaiyauq·‘ cɪna'ŋwav
"Yonder me my masturbator bring to." Thereupon coyote

a'ip·ï'γa, Aˣpï'iyï'a·mï, a'ip·ï'γa. u'vaiyauq·U
said, "They (2) are sleeping," said. Thereupon

na·n·ɔ·'°c·o'o'q·w ɥwa'ruγwaƥ·ï'γa'aik·w. iyɛ'nU, a'ip·ï'γa
by himself it (inv.) gave it (inv.) to her. "Here is," said

cɪna'ŋwaɸɪ, nɪŋwu'mp aʀï a'ip·ï'γa cɪna'ŋwaɸɪ. ɔ'vaiyauq
coyote, "liver it," said coyote. Thereupon

qwɪ'yaγantï nɪŋwu'mpɪ Uˣqwa'i‘ tï'ˣqa'p·ï'γa'aik·WA. ɥnɪ'ts·
grizzly bear liver (obj.) it (obj.) ate it (inv.). Then

A‘pï'i‘pï'γa qwïrɪ'k·ɪpï'γa sɪna'ŋwavɪ ma·ru'arup·ï'γa
slept; got up, coyote (obj). jumped and reached for,

cɪna'ŋwaɸɪ na·ªγa'ɪ·ɪŋqïp·ï'γa.[14] ɥnɪ'ŋuts· pAˣqa'ŋUpï'γa''aiŋw
coyote dodged quickly. Then killed her (inv.),

ma·n·ɔ'q·U ma·'ªvï̈a'aŋw na·'avaip·ï'γa tï'γa'nˣpï'γa'aiŋw
all (obj.) her (in.) things (obj.) gathered, butchered her (inv.),

pUˣqwɪ''aŋw ɥŋwa'i‘pï'γa ma·'ªvïmA.
her (inv.) bladder (obj.) hung up on brush.

ɥnɪ'ŋuts· sɥma'i‘qa'aip·ï'γa''aik·WA. u'vʷaiyauq·U ma·n·ɔ'ɑ̇·ɔq·‘
Then remembered it. Thereupon all (obj.) of them (inan.)

ma·'ªvï̈a·ŋw nɔ·'°p·ï'γa qa'iva·vɪtcit·ɥnɪ a·nɪ'ƙ·aip·ï'γa
her (inv.) things (obj.) carried away on his back, like plateau did

ma·′ᵃvuŋw u′ʀ. ɥnɪ′ŋuts· nɔ′ɔ′q·ˣupïγaaik·w
her (inv.) things they (inan. inv.). Then started to carry them (inv.) on his back,

pa·γä′inʸˣqw′ɪp·ïγa tɔ·vɪ″ɪts·. ɥnɪ′ŋuts· cumą′i‘qai‘pïγaaik·w
went off for short distance. Then remembered about it (inv.)

pu‘qwɪ′vɪ u′rü ɥwa′i‘ƙainaɸï ɥnɪ′ŋuts· pa·yɪ′ŋˣpïγa
bladder (obj.) it (inv. obj.) his own hanging. Then started back

o·′p̣·ac· ɥnɪ′ŋuts· ᴍᴀ‘tca′i’ɑŋqïp·ïγa′aik·w ɥnɪ′ts· puˣquɪ′v
through that (inv.) same way, then reached for it (inv.). Then bladder

u′ʀ wï′ï′k·upïγa tïvʷɪ′p̣·uvʷa·ntux·w. ï′vaiyauq·ˣu cɪna′ŋwav
it (inv.) dropped down on to ground. Thereupon coyote

a′ip·ïγa, yɪ′u′χwa·ᵃyɪ’ o′nɪ, a′ip·ïγa cɪna′ŋwaɸɪ. pa·γa′i’ⁱ,
said, "Why don't you get a leg?" said coyote. "Walk!"

a′ip·ïγa, nɪŋwï′χaiʏu ɥ′nɪ, a′ip·ïγa cɪną́waɸɪ. ‘a·tcï′ɑɸï
said, "like person do in that way!" said coyote. His own bow (obj.)

ᵘ’u′raiŋˣpïγa ʸᵘ’wa′vaiyuŋˣpïγai’ɪk·w ᵘˣqwɪ′yuɑɸï. ɥnɪ′ŋuts·
went for it, brought them (inan. inv.) back his own arrows (obj.). Then

qu‘qwɪ′p·ïγa′aik·w u‘qwɪ′yu’ɥŋ‘ ma·n·ü′n·i tu‘pʷi′k·upïγa.
shot it (inv.) his (inv.) arrows, all were used up.

ɥnɪ′ŋuts ‘a·ᵃtcɪ′m’aq·uɸ kwɪ‘pa′p·ïγa. ‘ɥnɪ′ŋuts·
Then with his own bow it (inv.) struck. Then

cɪ̈mį̈′ˣpïγa′aik·w paiyɪ′ŋˣupïγa ’u′ra‘.
let it (inv.) go, started back towards it.

na·ᵃŋqa′p·ïγa puˣqwɪ′vɪ ampa′γaux·u cɪna′ŋwaɸɪ, nį̈’ᶜ
Heard bladder talking coyote, "I

MU^{x}qwɪ′χa^{u}ʔw'aivä·nɪ nɨ′nɪ tuwa′tsɪŋwɑ‘. ɣ·′mąi‘, a′ip·ïγa
I shall go to call for my children (obj.)." "Yes," said
help

cɪna′ŋwaɸɪ. ɥnɪ′ŋuts· pa′iyɪq·w^{ə}′ɔip·ïγa qa·nɪ′av u′ra
coyote. Then went returning his own toward
house it,

pɪ′tcɪχwa'aip·ïγa qa·nɪ′va·ɸï ɔ′vaɪyauq·^{x} a′ip·ïγa
went and arrived at his own house. Thereupon said

cɪna′ŋwaɸɪ, cʊ·′q·ʊcutcɪn ini′'a·m·antïγa·ŋ‘ NA‘cï′m^{w}ï‘,
coyote, "Just one (obj.) I did of her things forget,"

a′ip·ïγa cɪna′ŋwaɸɪ. ɥnɪ′ts· tïv^{w}a′ts a′ip·ïγa, ïv^{w}ï′'‘cą'‘
said coyote. Then wolf said, "Go ahead!

ta·ɥwa′i^{x}ḵaiyuwa'^{a}.[15] cɪna′ŋwaɸɪ ‘ɣ·′mąi‘, a′ip·ïγa
go and hang by your feet." Coyote "Yes," said,

^{u}'ʊ·′^{x}pa·^{a}p·ïγa. ɥnɪ′ts· wa'a′p·ïm‘ ną·ɥ′waip·ïγa
went through yonder way. Then on cedar hung himself,

ɥwa′i^{x}ḵaip·ïγa sʊ·′yuc ta^{a}va′mA. ɥnɪ′ŋuts· pa·yɪ′k·ɪpïγa
was hanging just one on day. Then started to return,

pɪ′tc‘pïγa qa·nɪ′va·ɸï. ɥnɪ′ŋuts ivä′tcɪ ɳnɔ′t·A‘cïaŋq‘
arrived at his own house. Then early when it was early morning

tïv^{w}a′ts· qa·′p·ïγa a′ip·ïγa tïv^{w}a′ts·, ïv^{w}ï′'‘cą'^{a}
wolf sang; said wolf, "Go ahead,

cɪna′ŋwaɸɪ ną·′ɥŋwa.iχwa'a′ic·U. ‘ɥ′mai, a′ip·ïγa
coyote! go and hang yourself again. "Yes," said

cɪna′ŋwaɸɪ ʊ·′^{x}·pa·^{a}p·ïγaic· ɥnɪ′ŋuts uv^{w}a·′c· na·-
coyote, again went off through yonder way; then there again hung

ɥ′ŋwaip·ïγa. ɥnɪ′ŋuts· cʊ·′^{y}ut·a·vam·ɑc· ɥwa′i^{x}ḵaip·ïγa.
himself. Then on one day again was hanging.

ɥnɪ′ŋuts· tʌ‘cɪ′p·aux·u paiyɪ′k·ɪpï′ɣa pi′tcɪpï′ɣa qa·nɪ′va·ɸ.
Then when it was evening started to return, arrived at his own house.

tï′c·amp ɥnɪ′nïmpï′ɣa cɪna′ŋwaɸɪ. ɔ′vaiyauq·u
Always kept doing thus coyote. Then

cɪna′ŋwaɸɪ tia′vï ɥm^{w}α′ntï uru′v^{w}ïχap·ï′ɣa. paiyɪ′k·ɪpï′ɣa
coyote service-berry bush from it obtained arrow sticks. Started to return

qa·nɪ′av u′ra pɪ′tc‘pï′ɣa qanɪ′va·ɸ uru′v^{w}ï ma·ntsa′ŋwɪnap·ï′ɣa.
his own house (obj.) toward, arrived at his own house, arrow sticks (obj.) threw down in pile.

‘ɥnɪ′ŋuts· tïv^{w}a′ts· tïŋwi′niʌ tu′u′m‘pï′ɣai′ɪk·w uru′v^{w}ï
Then wolf hurriedly picked them (inan.) up arrow sticks (obj.)

u‘qwa′i‘ ma·^{a}ru·′^{u}m′ɪŋ^{x}upï′ɣai′ɪk·w ʌ‘sɪ′′aiyaq̇·^{x}w ta·′^{a}′^{u}rup·ï′ɣa
them (obj.), pulled it off their (inan. inv.) bark (obj.), made shirt

cɪna′ŋwavɪyaŋw uv^{w}a·′^{a}ntï ʌ‘sɪ′aiya·q·^{x} ta·′^{a}′rüŋ^{x}pï′ɣaiʌ^{x}-
coyote (obj.) he (inv.) from on top their (vis. inan.) bark (obj.) made shirt (of) it

qaaŋ‘.[16] ɥnɪ′ts· na·n·ɔ·′^{ɔ}v ɥni′ŋk‘pï′ɣa uru′q̇·wa·^{a}xtï
for him. Then for himself made for from below

ʌ‘sɪ′aiyaq·^{x}w u‘qwa′i‘ ma·^{a}ru′′^{u}miŋupï′ɣai′ɪk·w. uruc ɥnɪ′ŋuts
their (inan. inv.) bark it (obj.) pulled it (inv.) off. These (inan.) then

u^{x}qwɪ′ɥnɪ‘ naiya′ṗ·a·^{a}ŋ^{x}pï′ɣa. ɥnɪ′ts· ^{x}wɪ‘cɪ′avɪ u′mw
like arrows turned into. Then feathers (obj.) on them

ma·^{a}va′ṫcaŋ^{x}pï′ɣa. ɔ′v^{w}aiyauq·^{x} a′ip·ï′ɣa tïv^{w}α′ts·, ïv^{w}ï′′ca′^{a}
fastened on. Thereupon said wolf, “Go ahead!

ɥwa′i^{x}ḳa.iχwa′^{a}. ɥ′mąi‘, a′ip·ï′ɣa cɪna′ŋwaɸɪ u′x·ṗa·^{a}p·ï′ɣa
go and hang!” “Yes,” said coyote, went off in yonder way,

uv^{w}a qa·rï′p·ïγa cɪ‘na′ŋwaɸɪ. tïv^{w}ɪ′ŋ^{x}ʊpïγa ma·n·ɔ′q·^{x}ʊ
there stayed coyote. Asked all (obj.)

nɪŋwï″aiya·ɸï ɥnɪ′ts· ma·rï′c· pɪya′i‘pïγa qwᴀ‘cɪ′yaŋ
his own body (obj.), then that (inan.) was left his tail

a′ʀï. ɥnɪ′ts a′ip·ïγa cɪnᾳ′waɸɪ, i′mɪ nïv^{w}i′naŋqɔavatc
it. Then said coyote, “You wont to come behind me,

imi′ntcu′^{u} tümpa′γa‘. anɪ′aχa′aiŋqwɔ’ aimi‘ pa·vɪ′n
you (inter.) have mouth? What, pray, did always say my elder brother

uŋwᴀ tᾳ·ɥwa′i^{x}ķaiγwa’ aiχa‘. qwᴀ‘cɪ″ŋw a′ip·ïγa, ‘i′mɪ
he ‘Go and hang by your feet,’ saying?” His (inv.) tail said, “You

pʊ‘tcu′tcuγwa’yïq·w a′iy ɪgïr a′imɪᴀ. na·′uŋwaiχwa’ai’^{i}
understand it (inv.), that (obj.) you indeed always say. ‘Go and hang yourself!’

a′intcua·ŋ ‘a′imɪ‘ uru′v^{w}ïγaχwɔ’ai’^{i} a′ia·ŋ gïr ‘a′imɪ‘.
that (inter.) he always says; ‘Go and get arrow sticks,’ that he indeed always says.”

ɥ·′mᾳi‘ ɥmᾳ′ɪcampa‘^{a}’a·′^{17} nï″q·w pʊ‘tcu′tcuγwai’yïq·w
“Yes, only that (obj.) you! I it (inv.) know it (inv.),”

a′ip·ïγa cɪna′ŋwaɸɪ.
said coyote.

u′v^{w}aiyauq· uru′v^{w}ïχap·ïγa cɪna′ŋwaɸɪ tïv^{w}ɪ′tsɪava″an‘
Then obtained arrow sticks coyote, very many

nɔ·′p·ïγa qa·nɪ′va·ɸï pɪ′tcɪγwa’aip·ïγa. ɥnɪ′ts· pa·vɪ″ɪŋw
carried on his back, at his own house went and arrived. Then his elder brother

uru′q·ʊpïγa ʊ^{x}qwɪ′yuu‘ ta·′^{a}’urup·ïγa tïv^{w}ɪ′ts ‘a·va″an‘
made arrows arrows (obj.), made shirts very many

pïma′uɸï na·′uq·wɪŋqu′t̓·u′ava·ᵃnᴀ.[18] ï′vʷaiyauq·ʻ tïvʷa′ts·
wherewith their own being about to fight. Then wolf

qa·′p·ïγa ɪ·′tcuq·ᴜ, ïvʷɪ̈′′ca′ᵃ, a′ip·ïγa tïvʷa′ts·,
sang when it was morning, "Go ahead!" said wolf,

cɪna′ŋwaɸɪ, na·u′ŋwaiχwɔ′aic·ᴜ, a′ip·ïγa tïvʷα′ts·.
"Coyote, again go and hang yourself," said wolf.

sɪʻnα′ŋwαɸɪ pᴜʻtcu′tcuγwa′αp·ïγa ampa′γana′aŋwᴀ.
Coyote understood his (inv.) talking.

qa′tc ɔ′vaiyauq· ɥwa′iˣk̨aip·ïå′ᵃ uru′vʷïγap·ïγa tïvʷi′ts
Not this time was hanging, obtained arrow sticks very

ʻa·va′′anʻ. ɔ′vaiyauq· aŋqa′q·wɪcarïʻ pïɪnɪ′k̨·aip·ïγa
many. Then lightning (obj.) saw

i·vɛ′tcïʻ tïvʷa′ʻ tïvʷɪ′p·ïʻ qïŋwa·′ᵃva·ᵃntïʻ. ʻaa′ik·wɪ
way off in west land (obj.) at edge. "Oh!"

a′ip·ïγa cɪna′ŋwaɸɪ, umʷa′r aro·′′avï a·γa′n a·ni′ntcʻ
said coyote, "that (inan.) might be how doing?"

a′ip·ïγa cɪna′ŋwaɸɪ. ʻɑ puwa′ru′ʷa′iyuru′αnɪ, a′ip·ïγa
said coyote. "Why! Am I obtaining supernatural power?" said

cɪna′ŋwaɸɪ, na·rï′vʷɪ puaγantï nɪ̨′′, a′ip·ïγa cɪna′ŋwaɸɪ.
coyote; "always medicine-man I," said coyote.

ɔ′vʷaiyauq·ᴜ cɪna′ŋwaɸɪ paiyɪ′q·wɔ′aip·ïγa ɴᴜˣqwɪ′mⁱ′yap·ïγa
Then coyote went returning, rushed along,

qa·nɪ′va·ɸ pi′tcɪχwa′aip·ïγa. ɥnɪ′ts a′ip·ïγa cɪna′ŋwaɸɪ
at his own house went and arrived. Then said coyote,

nɪ̨′′ aŋqa′q·wɪʻcarïʻ pïⁱni′k̨·aʻ, a′ip·ïγa cɪna′ŋwaɸɪ.
"I lightning (obj.) see," said coyote.

pa·vɪ′′ɪŋw tïv^{w}ɪ′ts ^{a}′a′t·ïmpu$^{‘}$tcu′tcuɣwa′ap·ïɣa′aik·wa
His (inv.) elder brother very well understood it (inv.)

aŋqa′q·wɪ$^{‘}$carï ‘ɔa′ia. ɔ′v^{w}aiyauq·^{x}w a′ip·ïɣa pa·^{a}vɪ′′ɪŋw
lightning (obj.) that (obj.). Then said his (inv.) elder brother,

ïv^{w}ï′′ca′^{a} uru′v^{w}ïχaχwa′^{a}. ɥ·′mąi$^{‘}$, a′ip·ïɣa cɪna′ŋwaɸɪ
“Go ahead! go and get arrow sticks.” “Yes,” said coyote.

o·′x·pa·^{a}p·ïɣa cɪna′ŋwav u′v^{w}a·^{a}ntï uru′v^{w}ïɣap·ïɣa cɪna′ŋwaɸɪ
Went off in yonder way coyote, being there (obj.) gathered arrow sticks; coyote

aŋqa′q·wɪ$^{‘}$carï$^{‘}$ püni′k̨·aip·ïɣa co·′q·u. sɪ$^{‘}$nα′ŋwαɸɪ
lightning (obj.) saw one (obj.). Coyote

tʌ$^{‘}$pu′q·wɪpïɣa ma·^{a}va′^{x}tïɣanɪ$^{‘}$. ɔ′v^{w}aiyauq·$^{‘}$ pa·yɪ′q·wɔ′aip·ïɣa
jumped to big distance. Then went returning

cɪna′ŋwaɸɪ nu^{x}qwɪ′mi^{ɔ}yap·ïɣa. ɥnɪ′ts· cïrï′′i$^{‘}$pïɣa
coyote, rushed along. Then was afraid,

qa·nɪ′va·ɸï pɪ′tcɪɣwa′aip·ïɣa cɪna′ŋwaɸɪ. ‘aa′ik·w
at his own house went and arrived coyote. “Oh!

pa·^{a}vɪ′nɪ tca·^{a}ɣɪ′p· a·′^{u}ɸɪ nį̈′ aŋqa′q·wɪcarï$^{‘}$
my elder brother, near now I lightning (obj.)

pɥini′k̨·a′aik·wa.
see it (inv.).”

ï′v^{w}aiyauq·u pa·^{a}vɪ′′ɪŋw ‘a′ip·ïɣa, cɪna′ŋwav ïv^{w}ï′′ca′^{a}
Then his elder brother said, “Coyote, go ahead!

uru′v^{w}ïɣaχwɔ′aic·u, a′ip·ïɣa. ɥ·′mąi$^{‘}$, a′ip·ïɣa cɪna′ŋwaɸɪ
again go to obtain arrow sticks,” said. “Yes,” said coyote,

u′x·p̣a·p·ïɣa. ɥnɪ′ts u′v^{w}a·^{a}ntï uru′v^{w}ïɣap·ïɣa ɔ′v^{w}aiyauq·
went off in yonder way. Then there obtained arrow sticks, thereupon

aŋqa′q·wɪ‘caʀï tïv^{w}ɪ′ts· tca·γɪ′p· ɥnɪ′ŋʊpïγa. cɪ‘na′ŋwaɸɪ
lightning very near did. Coyote

tï′ŋwɪnɪ‘ payɪ′ŋ^{x}ʊpïγa qa·nɪ′va·ɸ pɪ′tcɪγwa′aip·ïγa. ‘a′ik·w
hurriedly started to return, at his own house went and arrived. “Oh!”

a′ip·ïγa cɪna′ŋwaɸɪ, impï” anɪ′ķ·a‘ pï^{i}ni′avɪχa‘
said coyote, “What (obj.) you are doing lying down and looking?

um^{w}a′n^{x}ķaimi′aγwar′ɔnoA.[19] ɥni′vɪtcɪt·ï′γ·a uŋwα′c tïv^{w}a′tc
One should not be doing thus.” While being attacked he (inv.) wolf

aŋ‘ pɥŋqa′a·vɪ′p·ïγa. ɔ′v^{w}aiyauq· a·′p·ɔ·rüŋqa′nɪ
he kept lying down. Then cave (obj.)

uv^{w}ą′uŋwɪtuγwa′mï qA‘qa′ʀpïγa′aimï.
into it they (inv.) they (2 inv.) escaped.

ɔ′v^{w}aiyauq·^{x}U tïv^{w}α′ts a′ip·ïγa, ïv^{w}ï”ca’ i′mɪ
Then wolf said, “Go ahead! you

na·^{a}γu′q·wɪŋqï″t·u’^{u}, a′ip·ïγa tïv^{w}a′tc aŋ‘. ‘ɥ·′mąɪ‘,
fight,” said wolf he. “Yes,”

a′ip·ïγa cɪAna′ŋwaɸɪ. imi′ntcu’^{ɣ}a·′q·‘ nï′ni pɥŋwa′ntuγwaq·ai-
said coyote, “You (inter.) it (vis.) my on whom my

n·ɪanan‘.[20] imi” ‘a·ru” um·^{w}α′nɪķaivä·ntï nï′ni
depending? You are in that way being about to be doing my

na·γu′q·wɪŋqï‘t·u’aux·U. ɔ′v^{w}aiyauq·U stAna′ŋwαv aŋ‘
when fighting.” Then coyote he

qU‘tca′q·arïA ma·^{a}’a′q·aip·ïγa tüŋqa′nɪ uv^{w}i′mɪtux·w
light gray (obj.) had on, cave (obj.) out of it

ts·pɪ′ŋʊpïγa. ‘aa′ik·w tïv^{w}α′ts·, ‘a′ik·‘pïγa ɥwa′rï
emerged. “Oh! wolf,” said (pl.) rain (obj.)

tuwa′tsɪŋwï. qa·′tc‘ aro”^{o} tïv^{w}a′tsɪa′ap·‘ cɪ‘nα′ŋwav
children. “Not it is wolf (neg.), coyote

aru''^{u}, a'ik·$^{\epsilon}$pïγa umα'ŋwantï. cɪ$^{\epsilon}$na'ŋwav uwɪ'ŋwaγantï
it is," said (pl.) from among them. Coyote canyon (obj.)

uv^{w}a''a·x·ɪ tʌ$^{\epsilon}$pu'q·wɪpïγa paiyɪ'ŋʊpïγa cɪna'ŋwav o·'p·ac·.
over it jumped, returned coyote through that same way.

ï'v^{w}aiyauq· a'ip·ïγa cɪna'ŋwaɸɪ, ïv^{w}ï''ca'' i'm
Then said coyote, "Go ahead! you

a·'^{u}ɸɪ na·γu'q·wɪŋqï'ɬ·u'^{u}. ɥ·'mąi$^{\epsilon}$, a'ip·ïγa tïv^{w}a'ts
now fight." "Yes," said wolf

aŋ$^{\epsilon}$, i'mɪ qa'tc$^{\epsilon}$ nį'nɪ pį̈nɪ'ķ·aiva·ŋwa' ɥni'nanɪ
he, "you not me will look at (neg.) my doing,

pu'^{w}ɪ'yaɸï wɪ$^{\epsilon}$tu'v^{w}uaq·aiva$^{\epsilon}$. ɥ'mai$^{\epsilon}$, a'ip·ïγa cɪna'ŋwaɸɪ.
own eyes (obj.) will keep covered." "Yes," said coyote.

ɥnɪ'ts· cɪna'ŋwav a·vɪ'p·ïγa. pa·^{a}vɪ''ɪŋw tïv^{w}ɪ'ts
Then coyote lay down. His (inv.) elder brother very

^{a}'a'ɪ·ï$^{\epsilon}$ ma·'^{a}'aq·aip·ïγa sa·γwa'χa·r uru''ap·ïγa
good (obj.) had on, blue it was,

sɔ·'ɪ'tsɪnɪ$^{\epsilon}$[21] na·ya'ɸʌ^{x}qaip·ïγa. ï'v^{w}aiyauq·ʊ tïŋqa'nɪ
like soldier looked. Then cave (obj).

uv^{w}ɪ'mɪtux·w ts·pɪ'ŋʊpïγa. 'a'ik·w um^{w}α'ŋa·q·$^{\epsilon}$, a'ik·$^{\epsilon}$pïγa
from it came out. "Oh! it is that one," said (pl.)

ɥ'warï tuwa'tsɪŋw. tïv^{w}a'ts· qʊ$^{\epsilon}$qwɪ'p·ïγa ini't·ux·w
rain (obj.) children. Wolf shot at this

yaγa·'^{a}mantïa·q·w ɥnɪ'ts uru'c qɔɔ'i'na·p·ïγa. ɥnɪ'ts
at its end, then it (inv.) was mowed down. Then

ina'ŋqwʌ$^{\epsilon}$patcï$^{\epsilon}$ yaγa·'^{a}mantïγa·q·w qʊ$^{\epsilon}$qwɪp·ïγa'aic·ʊ ʊ·'p·ac
on other side from this at its end again shot, again in that way

a·nɪ'ŋʊpïγa qɔ·ɔ'i'na·p·ïγa. ɔ'v^{w}aiyauq·ʊ cɪna'ŋwaɸɪ
did was mowed down. Then coyote

pïınɪ′ķ·aip·ï γa ɥwa′vatcï‘ pa·ᵃvɪ′aɸï. a′ik·wɪ, a′ip·ï γa,
looked at him his own elder brother (obj.) "Oh!" he said,

umʷa′rïar′uwa·ŋ‘ nį̈′nɪ a·′γawantcɪŋqïmʷį‘ pa·vɪ′nɪ
"that (inan. obj.) (inter.) he me has been hiding from my elder brother?

qu‘qwɪ′t·u′a′c·uya γwa·ᵃŋano‘, a′ip·ï γain·ɪ‘ cɪna′ŋwaɸɪ.
Would he would get shot!" thought coyote.

tïvʷɪ′ts·amp‘ cɪna′ŋwavɪ pa·vɪ′′ɪŋw pᴀˣqa′ŋuïxpï γa.
Truly indeed coyote (obj.) his (inv.) elder brother was killed.

‘aa′ik·w, a′ip·ï γa cɪna′ŋwaɸɪ, nį̈′nɪ pa·ᵃvɪ′nɪ pᴀˣqa′ŋuï‘,
"Oh!" said coyote, "my my brother is killed,"

a′ip·ï γa. nɻŋwü′ntsɪŋw am‘ co·′vʷantïmw ma·ᵃnɔ′q·ɔ
said. People they others all (obj.)

ma·′ᵃvï a′aŋw qwï γwï′xpï γa′aik·w.
his (inv.) clothes (obj.) took (pl.) them (inan. inv.).

ɔ′vʷaiyauq·ˣu pa·ᵃna′x·qwa′aip·ï γa. ma·ᵃva′‘campa·ᵃŋ‘
Then went and returned (pl.). "There only he

cɪna′ŋwav a′ŋ‘ tünqa′nɪyav a·va′ŋwɪ ʸⁱ′a′iq·wᵊ′aivä‘,
coyote he his own cave (obj.) in it shall die off,"

a′ik·‘pï γa. ï′vʷaiyauq·‘ cɪ‘cɪ′mïap·ï γa′aiŋw cɪna′ŋwavɪ
said (pl.). Then left (pl.) him (inv.) coyote (obj.)

ɥna·′ᵃγɪt·ux·w tüŋqa′nɪ‘ unɪ′ts· pa·ᵃna′x·qwɔ′aip·ï γa.
inside it cave (obj.), then went and returned (pl.).

kiya′p·ï tï γa′iᵡķ′aip·aˣpï γa ma·′ᵃv uʀ ma·′ᵃnɔq·ɔ
Round dance took place while journeying; clothes they (inv. inan.) all (obj.)

ɥmʷu′vʷ′ant‘ux·w kwɪ‘pa′mɪpï γa. waa·′q·u mauma′ᵃ′cɔγɔɪtsɪŋwa
on to them were thrown. Two (obj.) old women (obj.)

‘a·mu′vʷ′ant‘ux·w kwɪ‘pa′mɪnï̈mpï γa maa·′v aʀ tïvʷɑ′ts ɪ‘
on to them were wont to be thrown clothes they (inan.) wolf (obj.)

maa·''a·ŋ'. tʌ'cɪ'aŋqu kiya'p·ïa'am' ɔ'a'xavatcuγwap·ïγa
his clothes. When it was round dance (2) went into it
morning (obj.) they (inv.)

wa·'m·a·ª'cɔγʷɔitsɪŋw pivi'av am'
two old women their own they.
mothers

ɔ'vʷaiyauq·u cɪ'na'ŋwav a'ŋ' ïvʷï'nɪ, aip·ïγa, nį'ni
Then coyote he, "Let me," said, "my

pa·ªvɪ'tsɪɛn' ma·'ªvïa'a'ŋ' yu'ʷa'xwɔ'aivä', a'ip·ïγa
my little elder his (inv.) shall go to said
brother (obj.) clothes (obj.) bring,"

cɪna'ŋwaɸɪ. ï'vʷaiyauq·u cɪna'ŋwaɸɪ pa·ªγa'nʸˣqwɪp·ïγa
coyote. Then coyote started to go

na·ªŋwa'ˣupa'a·m' tïvʷi'ts ɔɔ'i'aip·ïγa cɪna'ŋwav a'ŋ'.
through their very was lean coyote he.
tracks;

ɔ'vʷaiyauq·u 'iva·'ª n' atcï'p·ïγava', a'ip·ïγa cɪna'ŋwaɸɪ.
Then "Here I shall put away said coyote.
bow and arrows,"

ï'vʷaiyauq·' ɳɪ'p·ïγa 'a·ªtcï' Aˣqa'i' yuna''aip·ïγa
Then did so, bows (obj.) them put down in
(inan.) several places

pɔ·'p·a'ª cɪna'ŋwav a'ŋ'. yuu·'ru'a'p·ïγa ɳɪ'm''ya'χaic·
along coyote he. Became fat again doing so
trail on his way

o·'p·a'ª na·ŋwa'vɪ' cɪ'na'ŋwav aŋ'. cuwa'ŋwA'tcï'p·ïγa'aim'
through tracks coyote he. Nearly caught up with
that (obj.) them (inv.)

qa·nɪ'p·ïvʷa·ªnt u'R qʊ·n u'R na·ªna''aip·ïγaaic·.
at deserted it (inv.), fire it still was burning
camp in several places.

'a'ik·w, aip·ïγa cɪna'ŋwaɸɪ. ɔ'vʷaiyauq·u pa·ªγa'nʸˣqwɪp·ïγa
"Oh!" said coyote. Then started off

miyɑ'naŋwavɪ o·'p·a'ª. ɔ'vʷaiyauq·u cɪna'ŋwav a'ip·ïγa,
traveled track through it. Then coyote said,
(obj.)

itc aro''avï' a·γa'nɪ 'a·ni'ntc', a'ip·ïγa cɪna'ŋwaɸɪ,
"This would how doing?" said coyote,
(inan.) be

i'vä·nt aR i''i'tcïα' mï'a·'antsɪγantï' ava·'antï',
"here it this (obj.) little divide (obj.) thereat?"

a'ip·ïγa cɪna'ŋwaɸɪ.
said coyote.

ï'v^waiyauq·u nïŋwu'aiyauɸï' ma·anɔ'q·u tïv^wi'ŋupïγa
Then his own body (obj.) all (obj.) asked

cɪna'ŋwav aŋ'. na·ŋqa'vaiyaɸï' tïv^wi'ŋupïγa, i''itc
coyote he. His own ear (obj.) asked, "This
(inan.)

arɔ'amɪ' a·γa'n a·ni'ntc', a'ip·ïγa cɪna'ŋwaɸɪ.
always is how doing?" said coyote.

ɔ'v^waiyauq·u na·ŋqa'v'aŋw yɔ'ɔix̣pïγa qa'tc a·mpa'x·pï'a'a
Then his (inv.) ear fluttered, not talked (neg.)

naŋqa'v'aŋ^w uR. ma·rï'campA qwA'cɪ'yaŋ aR piya'iɪpïγa.
his (inv.) ear it (inv.). That (inan.) alone his tail it was left.

ï'v^waiyauq·u cɪna'ŋwav a'ip·ïγa, imi'ntcu' tümpa'γa'
Then coyote said, "You (inter.) have
mouth,

nïv^wi'naŋqɔavatc, a'ip·ïγa cɪna'ŋwaɸɪ. ɔ'v^waiyauq·u
being wont to come behind me?" said coyote. Then

qwA'cɪ'yaŋ ar a'ip·ïγa, i'mɪ pu'tcu'tcuγwar'ïq·w
his tail it said, "You knowing it (inv.),

a'i ïγïr 'a'imɪ'. u'v^waiyauq·w a'ip·ïγa qwA'cɪ'aŋ
that you indeed always say." Then said his tail

aR cɪna'ŋwavɪ, i'tcï i''i'tcïα' mï'γa·'antsɪγantï'
it coyote (obj.), "This (inan.) "This (inan. obj.) little divide (obj.)

avaˑ'ᵃntï a'i'namɪ waˑ'mˑaᵃ'cɔγwɔitsɪŋwaˈ aˑnɪ'minA,
thereat,' your saying two old women (obj.) always doing,"

a'ipˑïγa qWAˈcɪ'yaŋ aR. maˑ'ᵃ'caγwɔitsɪŋʷ u'mʷ
said his tail it. "Old women they (inv.)

a'imintïmˈ, uvʷ'aˑ'ᵃcˑampaŋw tüŋqa'nɪav uvʷą'ŋwɪ
always saying (plur.), 'There only he (inv.) his own cave (obj.) therein

ya'a'iq̇ˑwɔ'aiväˈ, a'ipˑïγa'aimˈ[22] maˑᵃmu'c waˑ'ᵃmaˑᵃ'ca-
shall die off,' said (2) those two old

γwɔitsɪŋw a'mï. ï'vʷaiyauqˑU a'ipˑïγa cɪna'ŋwaɸɪ,
women they." Then said coyote,

umʷa'cˑampa'aˑ', a'ipˑïγa, qWAˈci'nɪ nï'qˑWA maˑᵃnɔ'qˑU
"Enough of that you!" said, "my tail, I it (inv.) all (obj.)

puˈtcu'tˑcuγwa'yïqˑw, a'ipˑïγa cɪna'ŋwaɸɪ.
know it (inv.)," said coyote.

ɔ'vʷaiyauqˑU cɪna'ŋwaɸɪ paˑᵃγa'nʸˣqwɪpˑïγa oˑ'ṗa'ᵃ
Then coyote started of through that

miya'vɔˑᵒ. ï'vʷaiyauqˑU pi̯ni'k̂ˑaipˑïγa waaˑ'maˑᵃ'caγwɔitsɪŋwaˈ
traveled trail (obj.). Then saw two old women (obj.)

mïγaˑ'ᵃntsɪγantï uvʷaˑ'ᵃntïˈ pɔˑᵒru'm'amoɸï tïvʷɪ'pˑïˈ
little divide (obj.) there with their (2) own canes ground (obj.)

kwɪˈkwi'pˑApïγa. maa'ipˑïγa'aimˈ, uvʷaˑ'ᵃcˑampaŋw cɪna'ŋwaɸɪ
hit several times. Said (2) thus, "There only he (inv.) coyote

ya'a'iq̇ˑwɔ'aiväˈ yaˑγa'nˑav umʷa'naŋqw, a'ipˑïγa'aimˈ
shall die off his own crying with it," said (2)

wa·′m·a·ᵃ′caγwɔitsɪŋw. ɔ′vʷaiyauq·u cɪna′ŋwav a·′γap·i̯ni′-
two old women. Then coyote in hiding

k̠·aip·ïγa′aim ɥni′χ′um‘. cɪ‘nA′ŋwaɸɪ tïvʷɪ′ts·
watched them (2) their (2) doing so. Coyote very

na·ᵃŋ′a′i′aip·ïγa pi̯ini′k̠·aiχ′umï. ni̯′ŋwum‘ mʷi̯mʷi̯′‘
was angry seeing them (2). "I you (pl.) you (pl. obj.)

ʸⁱ′a′iɬ·ïiva·ŋ′um‘, a′ip·ïγa cɪna′ŋwaɸɪ. ɔ′vʷaiyauq·u
will cause you (pl.) to die," said coyote. Then

cɪna′ŋwaɸɪ pa·ᵃγa′nʸˣqwɪp·ïγa qïma′ŋwɪ‘tux·w pɔ·′ɔ
coyote started off otherwards trail (obj.)

uγu′m·aŋwɪt·ux·w mɪ′ʏɔ uvʷa′ŋwtuγwaŋup·ïγa wa·′ma·ᵃ′caγwɔi-
away from it, far away turned into it two old women (obj.)

tsɪŋwa‘ umʷɣ·′uwα′mɪ̯ʏu.[23]
in front of them far away.

cɪna′ŋwaɸɪ na·mpï′n′in·ɪp·ïγa. ‘a′ik·w, a′ip·ïγa
Coyote looked for tracks. "Oh," said

wa·′ma·′caγwɔitsɪŋw, cɪ′naŋwa·vɪn·ɪya·′ᵃ′ ‘ani′n′nɪ‘,
two old women, "like coyote you are doing,"

a′ip·ïγa′aim‘. ‘a′ik·w a′ip·ïγa cɪna′ŋwaɸɪ, i′tc aro″
said they (2). "Oh," said coyote, "this (inan.) is

aγa′n ani′ntc‘, a′ip·ïγa cɪna′ŋwaɸɪ. ɔ′vʷaiyauq·u
how doing?" said coyote. Then

wa·′m·a·ᵃ′caγwɔitsɪŋw, itcï′ ’urarɑ″ ani′ntc‘
two old women, "this (inan. obj.) it is doing

cɪna′ŋwavɪy aŋw pa·ᵃvi′tsɪ pAˣqa′vanaγaγa uŋwa′iAcua·m‘
coyote (obj.) he (inv.) elder brother (obj.) returning (pl.) from killing him (inv. obj.) they

cɻna'ŋwavɪy aŋw uv^{w}a·'ntïγwαc· cɪ'cɪ'm·ïaq·ï',[24] a'ip·ïγa'aim'.
coyote (obj.) he (inv.) at that same place are leaving," they (2) said.

ɔ'v^{w}aiyauq·u cɪna'ŋwav a'ip·ïγa, 'α' nɻ''ïŋwa
Then coyote said, "(disgust), I him (inv.)

pa^{x}qa'ŋupïγa'aiγooŋ'. aγa'n^{yx}k̲a·^{a}va·^{a}tsïχ^{w}a·^{a}ŋw'aŋw m^{w}ɻ''mwɪ
would have killed him (inv.). Being about to act (pl.) how did you (pl.) him (inv.) you (pl.)

pɪ'mpïn'^{ix}k̲a' cɻna'ŋwavɪy aŋw, a'ip·ïγa cɪna'ŋwav
be looking (pl.) on coyote (obj.) he (inv.)?" said coyote

aŋ'. ɔ'v^{w}aiyauq·u cɪna'ŋwav a'ip·ïγa, ^{u}wa'nuntca·^{a}m^{w}ïn'
he. Then coyote said, "Over there I them (inv.) have

nɻ''ni pɪ's·'ɔatsüŋwa·nɪ cɪm^{w}ɻ''x·qai'ɪm' ɻni'tsin' nɻ''
my my children (obj.) left them (inv.), then I I

paiyɪ'q·wɔ'aivä', a'ip·ïγa cɪna'ŋwaφɪ.
shall go and return," said coyote.

ɔ'v^{w}aiyauq·u pa·yɻ'ŋupïγa cɪna'ŋwaφɪ. ɻnɪ'ts
Then set off to return coyote. Then

a·'γa'mα'c·ɪi̯k̲·aip·ïγa'aim' mïγa·'^{a}ntsɪχαntï ʊ·'v^{w}a'.
hid from them (inv.) divide (obj.) there.

ɔ'v^{w}aiyauq·u wa·'ma·^{a}'caγwɔitsɪŋw o·'p̣·ac·'um a·^{a}nɪ'p·ïγa
Then two old women in that same way they (inv.) (2) did;

cɪna'ŋwaφɪ pa^{x}qa'ŋupïγa'aim'. 'ɔɔ·''ai'yαm ma·^{a}nɔ'q·
coyote killed them (inv. 2). Their (inv.) bones (obj.) all (obj.)

wɪ'tɔ'n'^{ix}pïγa'aik·wa ɻnɪ'ts· cɻna'ŋwaφɪ sa·^{a}na'ŋw'aiyaφï
shook them (inan. inv.) out; then coyote his own gum-penis (obj.)

o·'p̣·a'^{a} cɪ'nɪ'k·'pïγa ma^{a}ma·'^{a}'caγwɔitsɪ a'sɪ''ai'. ɻnɪ'ts
through that stuck through old woman (obj.) skin (obj.). Then

o·'p̣·a'acɥnɪ na·ya'p̣·a·ᵃŋʊpï'γa. ɥnɪ'ts· co·'q·
as in that same way got to appear. Then one (obj.)

una·'ᵃγɪt·uγwɑp·ï'γa na·ᵃnɔ·'ᵒc·ï cɪna'ŋwav aŋ'. na·ŋwa''aic·
went inside her himself coyote he. Both

o·'p̣·a'ap·ï'γa'aim' mi'yavɔ·ᵒ qanɪ'va·mï pi'tcɪχwa'aip·ï'γa.
they (2) went through that traveled trail (obj.), at camp they (inv.) (2) went and arrived.

a'ik·w cį'naŋwavini' pivi'aiaraŋw tca·'narɔ'ɔnt̄ɔq·ʷai'.
"Oh! like coyote our mother (obj.) skin is put on self."

'a·nɪ'ʌcɥŋwunɪ a'iķ·amɪ'. ï'vʷaiyauq·ʊ pi'tc'pï'γa'aim'
"That just you (pl.) me always say." Then they (2) arrived

wa·'m·a'caγwɔitsiŋw ava·'ᵃna'am' tɪˣqa'p·ï'γa. a'ik·w
two old women; much they (inv.) (2) ate. "Oh!

cį'naŋwavini pɪɛ'iaraŋwᴀ tca·'narɔ'ɔnt̄ɔq·wai' 'a'iam'
like coyote our mother (obj.) skin is put on self; behold them

tɪ'ŋwɥ̈nɪya·''am' tɪ'qa'i'. ta·'ᵃmpiniyaŋw nɥ̈mʷį''
quickly they (inv.) (2) are eating." "You (pl.) tiring us (excl. obj.)

a'iķ·a·mɪ' nɪya'q·aχainɥ̈mwɪ ɥwa'iac·ʊ cɪna'ŋwavɪ niya·'ᵃva'.
always say while calling (pl.) us (excl.) him (inv. obj.) coyote (obj.) at name.

i''i'nimiʌcamp̣anümwɪ miyɔ·'rɑŋwᴀ mi'yax·ʊ tɪγï·'ya'ɪχa'aim'
In this way we (excl.) merely always do long distance we (incl.) when traveling (pl.), when 2 are very hungry

tï'ŋwɪniya'amwï tɪˣqa'mi'.
quickly 2 always eat."

ï'vʷaiyauq·ʊ kiya'p· aʀ tïγa'i'pï'γa tʌ'cɪ'p·aux·ʊ
Then round dance it began to take place when it was evening;

ma·ᵃmu'c·ʊ waa·'ma·ᵃ'caγwɔitsɪŋw ʌ'tï'x·ɪqarïp·ï'γa
those two old women (2) sat and nursed

ïï·ˈŋ'ap·ɪtsɪŋwaʻ. ɑnɪˈts· ma·ᵃnɔˈq̇·uŋ'wamï̈ qwᵓ'ɔ'ip·ï̈γa
babies (obj.). Then all (obj.) of them killed.
(inv.) they

ï̈'vʷaiyauq· ɔ·ᵓnɔ't·AʻcɪaŋqU ʻa·ᵃmuˈc· wa·ˈma·ᵃ'caγwɔitsɪŋW
Then when it was early they two old women
morning

kɪya'p·ïa'amï̈ u'ʷa'xavatcuγwap·ï̈γa'aimʻ. ɥɪˈts· wa·a'ɪYU
round dance they went (2) into it. Then two
(obj.) they (inv.)

tïvʷɪ'ts ᵃ'a't·ï tɔγɔ'q·wᵓ'ɔitcɪmʷïŋw umʷu'nantux·w
very good two runners opposite them

wïïnï̈'p·ï̈γa. ɔ'vʷaiyauq·U ma·rï̈'c· ma·'ᵃv'uŋw aR
(2) stood. Then that (inan.) his (inv.) it
clothing

tïvʷa'tsɪ ʻa·ᵃmu'vʷ'antux·w kwɪʻpa'p·ï̈γa ʻa·mï̈'ac·
wolf (obj.) on to them hit them

wa·'ma·ᵃ'caγwɔitsɪŋwaʻ. tA'pu'q·wɪpï̈γa cɪna'ŋwav a·ᵃmu'vʷ'antïʻ
two old women (obj.). Jumped coyote upon them

waa·'q·w'amʻ towa'tsɪŋwaa·ŋʻ. tca·'γaγaiʻ.[25] a'ip·ï̈γa
two (obj.) her children (obj.). "Let skin said
them be on them!"

cɪna'ŋwaɸɪ. ɥɪˈts a·mu'c· waa'iy amʻ towa'tsɪŋwaaŋ
coyote. Then they two they her children

arï̈'Acu'umʻ wa·'ma·ᵃ'caγwɔitsɪŋW[26] pï̈ˀï''aiya·ŋʻ na·ro·''aŋU-
that (inan. two old women her skin (obj.) came to have
obj.) same
they 2

pï̈γa. ï̈'vʷaiyauq·U cɪna'ŋwaɸɪ ma·ᵃva'iˣtïˠan·tʻ
on self. Then coyote far off

tA'pu'q·wɪpï̈γa. ï̈'vʷaiyauq·U tï·'ntɔγɔq·ˣwpï̈γa cɪna'ŋwaɸɪ
jumped. Then ran hard coyote,

tïvʷi'ts· miyɔ'n·tʻ wïïnï̈'m'yap·ï̈γa cɪna'ŋwaɸɪ.
very far stood while coyote.
moving

ɥnɪ′ts 'a·ᵃmu′c· a′ik·'pïγa, 'a·nɪ′an 'a′ik·'
Then they said, "That I said,

cɥna′ŋwavɪ 'uŋwaro′ᵃ, a′ik·'pïγa. ma·ᵃma′rɪnap·ïγa′aiŋw.
coyote he is," said (pl.). All pursued him (inv.).

cɪna′ŋwaɸɪ qa·ᵃtcu′t·ɪγai'pïγa a·ᵃvi′tcɪtcɪ uvʷa″a·x·ɪ
Coyote began to give out; little ridge (obj.) over it

ya′uq·wɪpïγa tïvʷɪ′ts ɥmʷʊ·′ᵘwa′mɪ. ɔ′vʷaiyauq·u qatc'
ran very in front of them. Then not

ma′up·ap·ïå′ᵃ uvʷa·′ᵃntï' pʊ'ca′γaik·'pïγa qatcu″uŋw
was visible (neg.); being there (obj.) hunted for (pl.), not him (inv.)

ma·ᵃma′i'pïå′ᵃ. ï′vʷaiyauq· ɥmʷu′ŋwantï a′ip·ïγa,
found (pl. neg.). Then one of them said,

iŋanɪya·′q· u′c·, a′ip·ïγa ɪ·′t·ümpï sa·ᵃɾi·′ⁱγwɪtcap·ï'
"This one it (is) perhaps," said, old (obj.) dog-excrement (obj.)

ta·ŋwa′t'sɪq·w. wa′a′ŋɪŋup·ïγa cɪna′ŋwaɸɪ ma·ᵃva′i'tïγan·ɪ'
having kicked it (inv.). Yelled out coyote; far off

tʌ'pu′q·wɪts· tï·′ntɔγɔq·wɪpïγa cɪna′ŋwaɸɪ ma·ᵃma′rɪnap·ïγa′aiŋw
having jumped ran hard coyote, all pursued him (inv.).

ɥnɪ′c· a·ᵃnɪ′ŋʊpïγa cɪna′ŋwaɸɪ. a·vi′tcɪtcɪ uvʷa″a·x·ɪ
In same way did coyote. Little ridge (obj.) over it

ma·′ᵃni·ⁱcampʌ ya′uq·wɪpïγa sɪ'na′ŋwaɸɪ mïyï′ŋqa·nɪvïnɪ
barely ran over coyote; like gopher-pile

na·ya′p·a·ŋʊpïγa. ɥnɪ′c· a·ᵃni′k·'pïγa. uvʷa·′ᵃntï'
turned into. In same way did (pl.). Being there (obj.)

pʊ'ca′γaik·'pïγa qatcu″uŋw ma·ᵃma′i'pïå′ᵃ. ï′vʷaiyauq·u
hunted for (pl.), not him (inv.) found (pl. neg.). Then

ɥmʷɪ́′ŋwantï, i′ŋanɪa·q· u′c·, a′ip·ï‿ya mïyï′ŋqanɪvɪ‘
one of them "This one it (is) perhaps," said, gopher-pile (obj.)

ta·ᵃŋwa′ɬ·sɪq·w. cɪna′ŋwaɸɪ ma·ᵃva′ï‘tï‿yan·ɪ‘ tʌ‘pu′q·wɪpï-
having kicked it (inv.). Coyote far off again jumped;

‿yaaic·u maʌma′rɪnaq·upï‿yaic·′uŋw.
again all began to pursue him (inv.).

ɥnɪ′c· a·ᵃnɪ′ŋupï‿ya cɥna′ŋwav a′ŋ‘ a·ᵘɸɪ
In same way did coyote he, now

nïa′rïntɪ‘qa′ŋ′wɪ‘pï‿ya. ï′vʷaiyauq·u pu‘ca′‿yaik·‘pï‿ya′aiŋw
turned into wind. Then sought (pl.) him (inv.),

qatco″oŋw maʌma′i‘pɨå′ᵃ. ɔ′vʷaiyauq·w a′ik·‘pï‿ya,
not him (inv.) found (pl. neg.). Then said (pl.),

nïvʷa·″uŋwaɬ·uiɬ̂·a·ᵃva·ᵃraŋw. ɔ′vʷaiyauq·u tï′vʷɪt·
"Let us cause (pl.) snow to fall." Then very

nïvʷa·′ᵃŋwap·ï‿ya.[27] cɪna′ŋwav ɔ′vʷaiyauq·u tɪŋqa′nɪntsi
snowed. Coyote then little cave (obj.)

ɥna·′ᵃ‿yɪt·u‿ywap·ï‿ya. tïvʷi′ts ava″an nïvʷa·′ŋwap·ï‿ya
went into it. Very much snowed,

cɪna′ŋwaɸɪ nïvʷa′t·a·ma′‿ya·p·ï‿ya. ɥnɪ′ts· pi′naŋqw qa′tc
coyote went out to see how deep snow was. Then soon not

uvʷɪ′mɪtux·wpɨå′ᵃ. qa·ts a′ŋ ‘a·ᵃna·′x· qa·nɪ′χaip·ï‿ya.
got out (neg.). Rat he therein had house.

‘a′ik·w, a′ip·ï‿ya cɪna′ŋwaɸɪ, tï‿yï′vʷïn‘ qa·′ts·
"Oh!" said coyote, "my friend rat,

ɕ·nɪ′mänt·ï′ɥmɪn‘ ma·′x·, a′ip·ï‿ya. ɥ·′mąi‘, a′ip·ï‿ya
some of your tinder me give," said. "All right," said

qa·′ts aŋ‘ ɥmʷa′ntï‘a′aŋw ɕ·nɪ″aiyaɸï ma·ᵃ‿ya′p·ï‿ya.
rat he, some of it (obj.) him (inv.) his own tinder (obj.) gave.

ï′vʷaiyauq·u cɪna′ŋwaɸɪ na′a′iɬ·ïipïγa ɥnɪ′ŋumï·ts·
Then coyote caused to burn; after having done so

pɥ′ʷi′ŋq‘qup·ïγa ɥnɪ′ɬsɪŋw qa·′tsi pAˣqa′ŋUpïγa.
made noise by sucking in between closed lips, then him (inv.) rat (obj.) killed.

ï′vʷaiyauq·u tɪˣqa′p·ïγa′aiŋw.
Then ate him (inv.).

miya·′p·utsi‘ cara′γa′nα′mpuⁱtsi uvʷa′ŋWtux·wpïγa.
Little (obj.) little shell (obj.) went into it.

ɥnɪ′ts· nïʏa′ɬ·uintɪŋwa′ntsiaɸï pa·ᵃva′i‘pïγa‘ nïa′ɬ·u′ɪnt
Then his own little wind-causer (obj.) commenced to call, causing to blow

a′r ɔ′vʷaiyauq·u pɪ′tcɪpïγa‘. iya′t·uχwa·ᵃŋ‘ nïvʷa′vɪ
it then arrived. Here through him snow (obj.)

‘a·va″a·x·ɪ ya·ŋwɪ′χwa′aip·ïγa‘. u′vʷa tcAˣqï′ip·ïγa.
thereover went carrying along. There stopped moving.

pïŋqa′vaaip·ïγa′aik·w a′iʏUcamṕaŋw qa′tc‘ nɪ′yu′x·ʷpïå′.
Kept calling it (inv.); although he (inv.) said, not moved.

ï′vʷaiyauq·u cɪna′ŋwaɸɪ pïnɪ′ķ·aip·ïγa‘ tɪŋqa′nɪvïatsiαɸï
Then coyote saw his own little cave (obj.),

uvʷa′ŋw qa·rï′p·ïγa‘. ï′vʷaiyauq·u uvʷɪ′mɪtux·w
therein sat. Then out of it

ts·pi′ŋUpïγa‘. ï′vʷaiyauq·u nɪŋwï′aai′yaŋw pa·ᵃvɪ′aɸï
emerged. Then his (inv.) body (obj.) his own elder brother (obj.)

tA‘cɪ′antï uru′q·wA tA‘cɪ′aχa·nɪvï u′vʷa·ᵃn‘ wa·ᵃtcɪ′p·ïγa‘.
dawn (obj.) under it ant-hill (obj.) on it placed.

ɔ′vʷaiyauq·u pa′iyɪq·wᵊ′aip·ïγa‘ qa·nɪ′väntuγwauɸï.
Then went and returned to his own house.

anɪ′aŋˈɔ a′imɪˈ pa·ᵃvɪ′n uŋw, a′ip·ïγaˈ, qatcu′aq·
"What always my elder he said, " 'Not them
he (inv.) say brother (inv.)",

itcïˈˈ pn̥ɪ′ǩ·aiva·ᵃŋwa'ᵃ a′iχaˈ, a′ip·ïγaˈ cɪna′ŋwaɸɪ
these shall look at (neg.),' saying?" said coyote.
(inan.
obj.)

ï′vʷaiyauq·u ma·′ᵃvïa′aŋw ma·ᵃnɔ′q·u pn̥ⁱni′n'nip·ïγa
Then his (inv.) all (obj.) looked over;
clothes (obj.)

ɥni′χa'aik·w puˈcu′t·uqwɪ′yaŋ uˈpa′ŋupïγaˈ. ɥnɪ′ŋuqwa'a-
while doing his (inv.) medicine untied. When he (inv.)
it (inv.) (obj.) did

q·wa'aŋw tïvʷi′ts· tuγwa′r'ɪŋupïγaˈ. ˈa′ik·w, a′ip·ïγaˈ
it (inv.) very became dark. "Oh!" said

cɪna′ŋwaɸɪ, ⁱ'i′tcɪyaŋ ˈa′imɪˈ qatcu′ɑq·ˈ pn̥i′ǩ·aiva·ᵃŋwa'
coyote, "This (obj.) always 'Not it shall look at,'
he say,

aiχaˈ. ï′vʷaiyauq·ˣu naŋqa′p·ïγa'aiŋw ˈɔ·rɔ·′ŋwɪχu'uŋw
saying." Then heard him (inv.) his (inv.) roaring

uvʷa·′'ai watcï′ǩ·ai'naŋw. cɪˈna′ŋwaɸɪ wa'a′ŋɪpïγaˈ
there his (inv.) having been put. Coyote yelled

naŋqa′ʈsɪq·w, ya·′n, ˈa′ip·ïγaˈ, ma·va·′ac· arï′ˈ
having heard it (inv.), "Here (I) am," said, "in that same it (obj.)

tɪŋqa′nɪvïatsɪɑɸï, a′ip·ïγaˈ. ɔ′vʷaiyauq·u cɪna′ŋwaɸɪ
own little cave (obj.)," said. Then coyote

quˈqwɪ′p·ïγa ᴀˈta′q̇·wɔtsɪ wᴀˈcɪ·′yai'aŋw u′mᴀ uru′q̇·wantïˈ
shot, crow (obj.) his (inv.) there- feathered
feathers (obj.) with arrow (obj.)

quˈqwɪ′p·ïγaˈ. ˈɥnɪ′ŋuqwa'aŋw tïvʷi′t· tuγwa′r'ɪŋupïγaˈ.
shot. When he (inv.) very became dark.
did

ï′vʷaiyauq·u ma·ᵃnï′n·ɪ wᴀ'cɪ·′yav aʀ tu'pʷɪ′k·upï̈γa'
Then all feathers they (inan.) gave out,

ma·rï′c·amp aŋqa′q·wa·ᵃnaŋ'wantsɨ aŋ' wᴀ'cɪ·′yaa·ŋ'
only that red-shafted flicker[28] (obj.) he his feathers

piya′iɪpï̈γa'. ï′vʷaiyauq̇·ɔq·w cɪna′ŋwaɸɪ qu'qwɪ′p·ï̈γa'aik·w
were left. Then it (inv.) coyote shot it (inv.)

tuγu′ntux·wᴀ. ɥɪ′ŋuqwa'aq·wa'aŋw tcaᴀˣpï̈′nɪkiŋupï̈γain·ɪ'
upward. When he (inv.) did it (inv.) became clear-like in appearance,

sɪ'na′ŋwaɸɪ cuwa′i'pï̈γa'.
coyote was glad.

ï′vʷaiyauq·u pï̈vʷa′'aŋwaɸï̈ watcɨ′k·ainᴀ u'u′raip·ï̈γa.
Then whereat his own him (inv.) having put went towards it.

'uvʷa·′ᵃntux·wpï̈γ ɥɪ′ŋuts· qatc ɥɪ′ts u′vʷa 'a·vɪ′p·ïå'ᵃ
To that former (obj.) having done, not then there lay (neg.)

pa·vi′ya·ᵃŋ aŋ' nɪŋwï̈′'ᵃ. ɔ′vʷaiyauq·' cɪna′ŋwaɸɪ
his elder brother (obj.) he body. Then coyote

na·mpu′c·aγaip·ï̈γa' qatcu''uq·w maa′ip·ï̈γa'. pina′ŋqwᴀsampaq·w
looked for tracks, not it (inv.) found. But soon it (inv.)

ɥɪ′χaic·u maa′ip·ï̈γa. o·′x·ṗa·'aŋw na·ntï̈′nᴀpï̈γa'
again doing found. Through yonder him (inv.) tracked

cɨna′ŋwav aŋ' pa·vi′av ɥɪ′ts· qa·nɪ′' maa′ip·ï̈γa'.
coyote he his own elder brother (obj.); then house (obj.) found.

'aa′ik·w, a′ip·ï̈γa', wa·a′iyumɪɬ̵·aitcuaŋw m·ʷarï̈′aq·,
"Oh!" said, "two traveling, it turns out, (inter.) he (inv.), that it,"

a′ip·ï̈γa' na·mpï̈′n'ini·ⁱχa'. ɔ′vʷaiyauq·u tuγwa′r'ɪŋupï̈γa
said while looking around for tracks. Then became dark,

ɥnɪ'ts· qɔ''ɔip·ïγa'. ɥnɪ'ts ɔ·ᵊnɔ't·ᴀ'cɪaŋqu cɪna'-
then all went to sleep. Then when was early dawn coyote

ŋwav aŋ uˣqwa'iyanaχw'aip·ïγa'. ɥnɪ'ts· ma·ᵃnɔ'q·ɔ
he went to get wood. Then all (obj.)

ma·'ᵃvï' tïvʷi'ŋupïγa, 'imi'ntcu aro''ᵃ qu'pa'raχavatc'
plants (obj.) asked, "You (inter.) are being wont to pop in burning?"

a'ip·ïγa' cɪna'ŋwaɸɪ. qa·'tcu, a'ik·ˣpïγa' cu·'yuc
said coyote. "No," said (pl.), one

ɥnɪ'ts· pi'yai'pïγa'. cɪna'ŋwaɸɪ tïvʷɪ'ŋupïγa'aik·w,
then was left. Coyote asked it (inv.),

i'm 'a·ni'avatc', a'ip·ïγa' cɪna'ŋwaɸɪ. nï''
"You accustomed to do what?" said coyote. "I

qu'pa'raγavatc', a'ip·ïγa ɔγɔntava'c·up·ï.
(am) wont to pop in burning," said dried-up fir.

ï'vʷaiyauq·u cɪna'ŋwav a'ŋ' ma·ᵃnɔ'q· umʷa'ntï
Then coyote he all (obj.) thereof (obj.)

iyɔ'nʌpïγa'. ɥnɪ'ʧsiq·w na'a'iʧ·u'ɪp·ïγa uru'c·
carried in arms. Having done it (inv.) made fire; that (inan.)

ɥni'ŋuts· qu'pa'raχap·ïγa'. muru''ɪva·ᵃntu'γwamɪ, a'ip·ïγa',
then popped in burning. "On to your blankets!" said,

qo'nʌ pa·ᵃvi'nɪ, a'ip·ïγa' cɪna'ŋwaɸɪ. ï'vʷaiyauq·u
"fire, my elder brother," said coyote. Then

pa·ᵃvi'yaŋ aŋ' tɔ·ᵊmpï'n'a·p·ïγa' tï'ŋwini aŋa'c.
his elder brother he doubled up legs quickly he.

cɪna'ŋwaɸɪ maa'ip·ïγa'aiŋw mauma''utsi' pa·ᵃvi'av aŋ'
Coyote found her (inv.) woman (obj.) his own elder brother (obj.) he

pi·ⁱŋwa'i'. 'anɪ'an 'a'ik·ˣ a'ip·ïγa' cɪna'ŋwaɸɪ.
wife (obj.). "That I said," said coyote.

ï′vʷaiyauq·u pa·ᵃvi′aŋ a′ŋˈ a′ip·ïγa, ïvʷï″ca′ᵃ
Then his elder brother he said, "Go ahead!

cına′ŋwaɸı tïna·′ᵃχwa′ᵃ. ˈᵩ·′maiˈ, a′ip·ïγaˈ
coyote, go to hunt." "Yes," said

cına′ŋwaɸı ï′vʷaiyauq· o·′x·p̣a·ᵃp·ïγa uvʷ ɥnı′ŋuts
coyote. Then through yonder went, there then

a·′γa′mʷïci′a·vıp·ïγaˈ pina′ŋqwA pa·ᵃvı′yaŋ a′ŋˈ
lay in hiding; soon his elder brother he

tïna·′ᵃχwa′aip·ïγaˈ. ï′vʷaiyauq·u cına′ŋwav a·tcï′auɸï
went to hunt. Then coyote his own bow (obj.)

ma·χɔ′p·ı′nap·ïγaˈ. ɥnı′ts· paiyü′ŋupïγaˈ qa·nı′ 'u′raˈ.
broke. Then started back house (obj.) toward.

ï′vʷaiyauq·w a′ip·ïγaˈ, pa·ᵃvi′tcuan' u′ŋA qïma′q·uc·u
Then said, "My elder brother (inter.) he (inv.) another (obj.)

qa′tc atcï′ˈa′ᵃ, a′ip·ïγaˈ, nɻ′niɑntcï ɑʀï
not has (neg.) bow?" said; "mine (perf.) it

ˈa·ᵃtcï′nı qɔˈpɔ′q·w, a′ip·ïγaˈ cɻna′ŋwaɸı. qa·tcu′a·ŋˈ
my bow break," said coyote. "Not he

qïma′q·uc·u ˈatcï′a′ᵃ pa·ᵃvi″ım u′ŋwA, a′ip·ïγaˈ
another (obj.) has (neg.) bow your elder brother he (inv.)," said

maŋa′c·u mauma″uts aŋˈ. ˈᵩ·′mai ˈa′ip·ïγaˈ cına′ŋwaɸı.
that woman she. "Yes," said coyote.

uvʷa·′ᵃntïγw′aŋw wɻˈina′iˈpïγa′aiŋ tïvʷı′p·ïvʷa·ᵃntux·wA
To there he (inv.) threw her (inv.) down on to ground;

ɥnı′ʦsüŋw yɔ·χɔ′m′mıap·ïγa′aiŋw. ɥ′nıcam̥pan ǫ·nı,
having done to her (inv.) kept copulating with her (inv.). "Enough me do!"

a′ip·ïγa‘ ma′uma′uts aŋ‘. qa′tc, a′ip·ïγa‘ cına′ŋwaɸı.
said woman she. "No," said coyote.

aŋac· ɔ′vʷaiyauq·u mauma″uts aŋ‘ cıya′vï ’u′raip·ïγa
She then woman she quaking asp (obj.) moved towards,

ɥni′ts ɥna·′aγıt·uγwap·ïγa ɥnı′ŋuts· cına′ŋwav aŋ‘
then went into it; then coyote he

cıa‘vï u′mA pA‘tca′a·p·ïγa‘.
quaking asp (obj.) thereon was fastened.

pina′ŋqw tïvʷa′ts aŋ‘ pı‘pi′tcıpïγa. ɥni′ts aŋa′c·u
Soon wolf he arrived. Then he

cına′ŋwav a′ŋ‘ a′ip·ïγa‘, pa·ᵃvi′t·ɲ[29] iya′nuntcanı
coyote he said, "My dear elder brother, I have been here

cı′avï ‘a′na·ᵃx· pA‘tca″a·‘, a′ip·ïγa‘ pina′ŋqwA
quaking asp (obj.) therein be fastened," said. Soon

a′iχ′uŋwA aŋa′c·u tïvʷa′ts aŋ ï″ï′t·a·mpAˣqap·ïγain·ı‘.
his (inv.) saying he wolf he grew tired of.

ɔ′vʷaiyauq·u ts·qa′p·ı′nap·ïγa′aik·w wï′a′iyaŋw cı‘na′ŋwavı.
Then cut it (inv.) off his (inv.) penis (obj.) coyote (obj.).

ɔ′vʷaiyauq·u cına′ŋwav a′ip·ïγa‘, pa·ᵃvi′nı w′a′p·ı‘tɔṗ·its·
Then coyote said, "My elder brother, short-penised

qa′iva·ᵃc·ampanı·′χa′ᵃ, a′ip·ïγa‘ cına′ŋwaɸı. ï′vʷaiyauq·u
I shall be satisfied, then, merely," said coyote. Then

tïvʷats· pa·ᵃnɔ·′ᵒγw′aiṫ·uip·ïγa′aiŋw. ɥ·′mąi‘, a′ip·ïγa‘
wolf caused him (inv.) to go to carry water. "Yes," said

cına′ŋwaɸı. ᵒ′o·′pa′ᵃ pa·ᵃnɔ·′ᵒγw′aip·ïγa. ɥni′ŋuts·
coyote. Off yonder went to carry water. Then

paiyi′k·ɪpï̈γa‘ pi′tcɪpï̈γa qa·nɪ′va‘. ɥni′ŋuts· ɔ‘tca′iA
came back, arrived at house. Then water jar (obj.)

pa·anɪ′va·ats· qatcu″q·w qwï̈′ï̈′p·ï̈å′a ‘ɔ·′aiyav u′mA
being about to take off not it (inv.) took (neg.), his own back (obj.) thereon

pA‘tca′i′k̠ɛi‘pï̈γa‘. i′i′n·in·i·ivä‘campani·ix̣a′a
remained stuck. "I shall be doing in this way, then, merely

ɔ‘tca′n′ɔ·ntɥni·ivä‘, a′ip·ï̈γa‘ cɪna′ŋwaɸɪ
always about to carry water jar," said coyote.

ï̈′vwaiyauq·U tïvwa′ts a′ip·ï̈γa, ïvwï̈″‘ Uxqwa′n·ɔ·oγwa′a
Then wolf said, "Go ahead! go to carry wood."

ɥ′mąi‘, a′ip·ï̈γa‘ cɪna′ŋwaɸɪ. o′o·′xpa′ Uxqwa′n·ɔ·oγw′aip·ï̈γa
"Yes," said coyote. Off yonder went to carry wood,

ɥnɪ′ts· ɔ‘tca′i′yaq·w na·arï̈′iyava Uxqwa′p·ɪ nɔ·′op·ï̈γa‘.
then water jar (obj.) it (inv.) between wood (obj.) carried on back.

qa·nɪ′vä‘ pi′tcɪpï̈γa ɥni′ŋuts· ma·arï̈′c· Uxqwa′p· aR
At house arrived, then that (inan.) wood it

qa′tcU ‘ɔ·′aiya·ŋ u γu′m·a·ŋwɪt·uγwap·ï̈å′a. ïvwï̈′nɪχa′a
not his back (obj.) came off of it (neg.). "Let me, then,

U‘qwa′n·ɔ·ontsɪtc‘ ’a·′‘30 niya·′aχaivä‘, a′ip·ï̈γa‘
carrying wood on back thus shall have name," said

cɪna′ŋwaɸɪ. ɔ′vwaiyauq·U na′a′iṫ·uiṗ·ï̈γa′aik·w ɥnɪ′ts
coyote. Then caused it (inv.) to burn, then

ɥmwa·′′a na·aγu′tc′uap·ï̈γa‘ cɪna′ŋwav aŋ‘.
together with it burned up coyote he.

TRANSLATION.[1]

Wolf and his brother dwelt there. When it was early in the morning, Wolf sang, "Go ahead, now! Go to our aunt and ask for grass seeds.[2] What are you doing, lying down and looking?" "All right," said Coyote, "you are waking up now, but I have been awake long ago, ever since it was early morning." Coyote started off towards his aunt's house, on his way to ask for grass seeds. To her there he went and arrived at his aunt's house. His aunt was not there in her house, only her two sons were sitting there in her house. "Where is your mother?" said Coyote. "She has gone to gather seeds," said the two sons of Grizzly Bear; "she will come back soon," thus they said.

Coyote waited, lying down there in her house, and soon his aunt arrived. His aunt said, "Soon you will eat mush," thus said his aunt. "Affer instrumentum meum masturbationis[1] quod ibi jacet," said his aunt, and the children gave their mother instrumentum ejus masturbationis. Their mother took it and lay on her back. Coyote saw her and said, "My aunt, let me do it for you by means of this,[4] my auntie," said Coyote, et cum amita sua copulavit. "Enough!" said his aunt. "No," said Coyote, and Grizzly Bear put her claws into his back flesh. "Enough!" said Coyote. "No," said Grizzly Bear. Coyote got up quickly and ran off. Grizzly Bear arose and said, "Look at Coyote's back."

Coyote returned home and lay down on his back, did not allow (Wolf) to see it. His elder brother killed a young deer and brought home his back flesh. Coyote was ashamed and did not allow his back to be seen, but Wolf knew. Then he caused him to sleep, and Coyote rolled over towards him. "Did I not say so?" said Wolf. When (Coyote) rolled over, there was no back flesh of his there; in its place (Wolf) fastened on the back flesh (that he had obtained). Thereupon Coyote's back flesh again became as it had been.

Then Wolf again sang, "Go on! proceed again to her and carry this liver for her to eat. Then, having killed her, all things of her house whereon she has been accustomed to look, all her things shall you carry off on your back, having killed her," said Wolf. "Yes," said Coyote. And then Coyote walked along towards his aunt's house. Now he arrived there where were her sons—there the two of them were staying in their mother's house. "Here," said Coyote," is your uncle's liver which he says you are to eat." The two boys ate it and fell asleep. Coyote killed both of them, and then caused them to appear to be sleeping.

After a while their mother arrived home. Then she said, "Affer meum instrumentum masturbationis quod ibi jacet!" Thereupon Coyote said, "They are sleeping," said he, and of his own accord gave it to her. "Here," said Coyote, "is this liver." And then Grizzly Bear ate the liver and fell asleep. (When) she got up, she jumped and reached for Coyote. Coyote dodged quickly, and then he killed her. All her things he gathered together, butchered her, and hung up her bladder on a bush.

And then he remembered (what Wolf had told him). Thereupon all her things he carried away on his back, and those things of hers were (piled up) like a plateau. And then he started off with them on his back and walked along for a short distance, when he remembered that bladder which he had hung up. So he went back along the same road, and reached for it. And then the bladder fell down to the ground, whereupon Coyote said, "Why don't you get a leg?" said Coyote. "Walk!" he said, "act like a person!" said Coyote. He went for his bow and brought it back (with) his arrows. And then he shot his arrows at it (till) they were all used up. Then he struck at it with his bow. Then he let it go and started off back towards (his things).

Coyote heard the bladder talking, "I will go to call my children to help." "All right," said Coyote, and then started back towards his house. He arrived at his house, whereupon Coyote said, "Just one thing did I forget of her belongings,"said Coyote. Then Wolf said, "Go ahead! go and hang yourself with your feet downward." Coyote said, "All right," and went off in yonder direction. Then he hung himself on a cedar branch, remained hanging for one day. Then he started off for home, and arrived at his house. And then early in the morning Wolf sang; Wolf said, "Go ahead, Coyote! Go and hang yourself again." "All right," said Coyote, and went off in that same direction. Then in that same place he hung himself, and again for one day remained hanging. And then he started off for home when it was evening, and arrived at his house.

Always Coyote kept on doing thus. After that Coyote obtained sticks for arrows from a service-berry bush. He started to return towards his house, arrived at his house, and threw the arrow sticks down in a pile. And then Wolf picked the arrow sticks up in a hurry, pulled off their bark, and made a shirt for Coyote, from the outer bark he made a shirt for him. And then for himself he made one from their inner bark, pulled it off. And those (sticks) then turned

into arrows, and then he fastened feathers on to them. Thereupon said Wolf, "Go ahead! go and hang yourself." "All right," said Coyote, and went off in that direction; there Coyote stayed. He asked all parts of his body, until only that was left—his tail. Then Coyote said, "You who are always coming after me, have you a mouth? What did my elder brother mean when he said, 'Go and hang yourself'?" His tail said, "You know about it, that indeed you always say. 'Go and hang yourself,' that is not what he really means. 'Go and get sticks for arrows,' that indeed he always says." "All right! stop talking! I know about it," said Coyote.

Thereupon Coyote obtained arrow sticks, very many of them he carried on his back, and came home to his house. Then his elder brother prepared arrows and made very many shirts with which they were to fight in battle. Now then Wolf sang in the morning, "Go ahead!" said Wolf, "O Coyote, go and hang yourself again," said Wolf. Coyote understood whereof he spoke; this time he did not hang, but gathered very many arrow sticks. Now then he saw lightning way off to the west from the edge of the land. "Oh!" said Coyote, "I wonder what that means that it appears thus!" said Coyote. "Why! I wonder if I am getting to be a medicine-man!"[5] said Coyote. "I have always been a medicine-man," said Coyote.

And then Coyote returned home, ran along, and arrived at his house. Then Coyote said, "I have seen lightning," said Coyote, but his elder brother understood that lightning very well. Thereupon his elder brother said, "Go on! go and get arrow sticks." "All right," said Coyote. Coyote went off in that direction, there he gathered arrow sticks. Once again did Coyote see lightning. Coyote jumped a big distance, and then Coyote returned home, ran along. Now he was frightened; Coyote arrived at his house. "Oh, my elder brother! near at hand now have I seen lightning."

And then his elder brother said, "Coyote, go ahead! go once more to get arrow sticks," he said. "All right," said Coyote, and went off in yonder direction. Then at that place he gathered arrow sticks. Now then lightning got to be very near. In a hurry Coyote started home, and arrived at his house. "Oh!" said Coyote, "what are you doing, lying down and looking? That is not how you should act." Although he was about to be attacked (by enemies), that Wolf kept lying down. And then into a cave the two of them escaped.

And then Wolf said, "Go ahead, you! go and fight!" said Wolf.

"All right," said Coyote. "It is not you on whom I depend. You will be acting like that when I go out to fight." Thereupon Coyote put on a light gray (shirt) and came out of the cave. "Oh, it is Wolf," said the children of Rain. "It is not Wolf, it is Coyote," said some among them. Coyote jumped over the canyon, and returned through the same way.

And then Coyote said, "Go ahead! do you now go and fight!" "All right," said Wolf. "You shall not look at what I do, you shall keep your eyes covered." "All right," said Coyote. And then Coyote lay down, while his elder brother put on a very good (shirt)—blue it was, and he looked like a soldier. And then he came out from the cave. "Oh, that one it is," said the children of Rain. Wolf shot at this end of the line, and then that (end) was mowed down. Then he shot also at the other end of the line, and in the same way it fared with them—they were mowed down. Now Coyote was looking at his elder brother. "Oh!" he said, "those (clothes) it is that my elder brother has been hiding from me. Would that he would get shot!" thought Coyote to himself. Sure enough Coyote's elder brother was killed. "Oh!" said Coyote, "my elder brother has been killed," said he. The other people took off all his clothes.

And then they all returned home. "Right there in his cave let Coyote die!" said they, and then they left Coyote in the cave. Then they returned home. As they were journeying along, dancing took place; all the clothes they threw on them—on two old women the clothes they always threw, Wolf's clothes. When it was morning the two old women, their mothers, went into the dance.

Now then Coyote said, "Let me go and bring my elder brother's clothes!" said Coyote. So then Coyote proceeded in their tracks; exceedingly lean was Coyote. And then, "Right here I shall put away bow and arrow," said Coyote. Thereupon he did so, the bows in several places along the trail Coyote put down. While on his way, following in the track, Coyote became fat. He nearly caught up with them at the camps that they had just occupied; the fires were burning yet in several places. "Oh!" said Coyote, and then proceeded on his way, following in the traveled track. And then Coyote said, "I wonder what it is that makes this so," said Coyote, "right here at this little divide!" said he.

Now then all parts of his body Coyote set to asking. He asked his ear, "What is it that makes this so?" said Coyote. Thereupon his ear fluttered, but did not talk. (He asked other parts of his body

until) only that tail of his was left. Thereupon Coyote said, "Have you a mouth, you that always come behind me?" said he. And then his tail said, "You are one that knows about it, that indeed you always say." And then Coyote's tail said, "This, whereof you say, 'This little divide there,' is the work of two old women," said his tail. "The old women are always saying, 'Yonder in his cave let him die!' say those two old women." And then Coyote said, "That's enough, my tail! I knew it all," said he.

And then Coyote proceeded on his way, following along in the traveled trail. Then he saw how two old women at yonder divide were hitting the ground several times with their canes. Thus they were saying, "Over there let Coyote die with his crying," said the two old women. Now Coyote watched them from his hiding place as they were doing thus; he was very angry as he saw them. "I shall cause you two to die," said Coyote. And then Coyote started off in another direction away from the trail; when far away, he came back to it far in front of the two old women.

Coyote acted as though looking for tracks. "Oh!" said the two old women, "you are acting like Coyote," said they. "Oh!" said Coyote, "what is it that this means?" said he. Thereupon the two old women said, "This means that they have just killed Coyote's older brother; but him, Coyote, they have left at that same place yonder." And then Coyote said, "Ha, I would have killed him. What did you two let Coyote go for?" said Coyote. And then Coyote said, "Over there I have left my children, and now I am about to return," said he.

And then Coyote started for home and hid from them at the divide. And then the two old women again did as they had done, and Coyote killed them. All of their bones he shook out; deinde Canis suum penem gummis infixit per cutem unius feminae, whereupon she appeared just as before. And then into one woman Coyote went himself. Both of them went along on the traveled trail and arrived at the camp. "Oh! it looks like Coyote with our mother's skin put on himself," (said the children of Rain). "You are always teasing me," (said Coyote). And then the two old women arrived, and much they ate. "Oh! it looks like Coyote with our mother's skin put on himself. See how fast they eat." "We are tired of what you keep saying about us, calling us by that Coyote's name. Indeed we always act in this way when we are journeying a long distance; when very hungry, we are wont to eat quickly."

And then, when it was evening, the round dancing took place.

Those two old women were sitting nursing babies, and then all of them they killed. Then, when it was early morning the two old women went into the round dance. And then two very good runners stood opposite them. Now those clothes of Wolf fell on them, the two old women. Coyote jumped on to her two children[6] and said, "Let my skin be on them!" And then those two children got to have on themselves that same skin of the two old women. Thereupon Coyote ran as hard as he could, very far on his way was he.

And they said, "That is what I said, it is Coyote," said they, and gave chase to him. Coyote started to give out; over a little mountain ridge he ran close ahead of them. Then he was no longer visible there; they hunted for him at that place, but did not find him. Thereupon one of them said, "Perhaps it is this one," as he kicked some old dog excrement. Coyote yelled out. Having jumped way off, he ran as fast as he could, and they gave chase to him. It happened to Coyote as before. Over a little ridge he ran and barely escaped; he turned into a gopher pile. It happened to them as before. They hunted for him there but could not find him, when one of them said, "Perhaps it is this one," and kicked the gopher pile. Again Coyote jumped far off and again they gave chase to him.

Again Coyote did as before. This time he turned into wind; and then they hunted for him but could not find him. Then they said, "Let us cause snow to fall," so then it snowed very much. And then Coyote went into a little cave. Very much snow had fallen, and Coyote went out to see how deep it was. After a while he was unable to get out. Rat was living therein. "Oh!" said Coyote, "my friend Rat, give me some of your tinder,"[7] said he. "All right," said Rat, and gave him some of his tinder. And then Coyote built a fire, and, after he had done so, he began to imitate Rat's squeaking. And then he killed Rat and ate him up.

He went into a little shell and started to call his own wind. The wind then arrived; in this direction it went, carrying him over the snow. Yonder (his shell) stopped. He kept calling upon (his wind), yet despite his words (his shell) did not move. And then Coyote saw his own little cave, therein it was sitting. And then he came out of it. Thereupon before daybreak he put his elder brother's body on an ant-hill. And then he went back to his house.[8]

"What does my elder brother mean," said he, "when he says, 'Do not look at these things'?" said Coyote. And then he looked over all of (Wolf's) clothes, while engaged with them he untied (Wolf's)

medicine. As soon as he had done so, it got to be very dark. "Oh!" said Coyote, "this is what he means when he says, 'Do not look at them.' " And then he heard (Wolf) howling there where he had put him. Coyote shouted when he heard it, "Here I am," said he, "in that same place, that little cave of mine." Then Coyote shot, he shot an arrow feathered with a crow's feathers. As soon as he had done so, it got to be very dark. Now all the feathers gave out, except that the flicker's feathers were left over. Then Coyote shot the (arrow) up in the air. As soon as he had done so, it cleared up and Coyote was glad.

And then he went towards where he had put (Wolf). He came there but, having done so, he did not find his elder brother's body there. So then Coyote hunted for tracks but did not find them. But after a while, continuing his search, he found them. Going in yonder direction, Coyote tracked his elder brother; and then he found a house. "Oh!" said he, "it looks as though there are two. Look at that!" said he, as he looked around for tracks. And then it got dark and they all went to sleep. Then, when it was early morning, Coyote went to get wood. And all kinds of wood he asked, "Are you one that pops always when you burn?" said Coyote. "No," said they, until only one was left. Coyote asked it, "What are you accustomed to do?" said Coyote. "I am one that is accustomed to pop when burning," said a dried-up fir.

And then Coyote took along all that he could carry of it in his arms. Then he built a fire of it, whereupon that popped. "On to your blankets! Fire, my elder brother!" said Coyote. Thereupon his elder brother quickly doubled up his legs (that he had had stretched out). (In this way) Coyote found the woman, his brother's wife. "That is what I said," said Coyote.

And then his elder brother said, "Go ahead! Coyote, go hunting." "All right," said Coyote. So then he went off in yonder direction, and then he lay there in hiding. Soon after his brother went out hunting. Thereupon Coyote broke his bow and started home toward the house. And then he said, "Has not my elder brother another bow? My bow broke," said Coyote. "Your elder brother has not another bow," said the woman. "All right," said Coyote, and right there on the ground he threw her down. Deinde cum ea copulavit. "Stop doing thus to me!" said the woman. "No," said Coyote. So then that woman moved towards a quaking asp, and then she went into it. Then Coyote was left fastened to the quaking asp.

After a while Wolf arrived home, and then Coyote said, "My dear elder brother, here am I fastened in the quaking asp," said he. Not long after he spoke, Wolf got tired of it et tum penem Canis abscidit. Deinde Canis dixit, "mi frater, satis me habeam ita brevem penem habere," inquit. And then Wolf told him to go and carry water in a water-jar on his back. "All right," said Coyote, and off in yonder direction he went to carry water on his back. And then he turned back and arrived at the house. And when he was about to take off the water-jar (and put it on the ground), he could not take it off—it was fastened to his back. "Let me, then, be wont always to do in this manner merely, just carrying a water-jar always on my back," said Coyote.

And then Wolf said, "Go ahead! go and carry wood on your back." "All right," said Coyote, and off yonder he went for wood to carry on his back. And then he carried wood between (his back and) water-jar. He arrived at the house; now that wood would not come off his back. "Let me, then, have 'Wood-carrier' as name," said Coyote. And then he set fire to it, and Coyote burned up together with it.

2. Po·'p̣·a·'q·w ya·γa'p·ï tɪˣqa'ŋ'wɪp·ï.
HOW IT OF CRY HAVING ARISEN.

wï·'t·uc· i'ɸα tïvʷa'ʻ[31] tantï'vʷaip·aʻ
Long ago far off down in distant west

ma·n·ɔ'q·ˣɔpantcʻpa'a'vɪŋw amʻ nara'q·wüntcumpʻpïγaʻ.
all sorts of animals they assembled together.

uvʷa·'iʻ waʻiχpïγaʻ. maŋa'cu cïna'ŋwav aŋʻ a'ip·ïγaʻ,
There had a council. That one coyote he said,

aχa'n·iχaiam 'a·nɪ'miʻ ta·ŋwa'iy aŋʻ[32] nɪŋwï'a·ŋwaraŋwa
"How doing always of us they our people
they do

ma·nu'n·ɪ tcąwu'k·ǂqwa.ɪχaʻ,[33] a'ip·ïγaʻ cïna'ŋwaɸɪ.
all dying off?" said coyote.

ïvʷï'raŋw pa·'m·anïn·ɪʻ na·ra'q·wɪtcumpavaʻ. ųnɪ'ŋuts·
"Let us quite all shall assemble together Then

ya·γa'ŋqʻq̣ɔiχ̣a·va·amʻ u'u'mʷị̈ʻ tcaŋwu'k·ǂqwa'ɪtcïmʷị̈ʻ.
shall (pl.) cry ahead for them dying off (pl. obj.)."

umʷa′vac· o′ᵘ na·ra′q·wɪtcumpapï·γaˁ ma·nï′va·ntïp·a′atsɪvɪŋw
Just there really assembled together all about to be animals

amˁ. na·ra′q·wɪntcumpaŋumüitc ˁɔąiˁ uvʷi′t·uˣqwap·ï·γaˁ
they. After having assembled together (past) sang (pl.) songs.

maŋac· ï′vʷaiyauq·u cɪna′ŋwav aŋ a′ip·ï·γaˁ,
That one then coyote he said,

ˁïvʷï′nɪ nį′ qa·χa·′ᵃvaˁ. ų·′mąiˁ, a′ik·ˁpï·γaˁ.
"Let me I shall begin to sing." "Yes," said (pl.).

cɪna′ŋwav aŋ o′ᵒ cu·′q·uc· uvʷɪ′amantïaɸï qa·χa′ˁpï·γaˁ.
Coyote he so one (obj.) of his own songs began to sing.

ᵘmʷa′ˁcampa′a·′, ma′ik·ˁpï·γa′aiŋw. qa′tc, a′ip·ï·γaˁ
"Only that you," said (pl.) to him. "No," said

cɪna′ŋwaɸɪ, qïma′q·ucun qaχa·′ᵃva·ᵃc·, a′ip·ï·γaˁ.
coyote, "another (obj.) still I shall again begin to sing," said.

ï′vʷaiyauq·ucu′ᵘ qïma′q·uc· qa·χa·′ˁpï·γaˁ tïvʷi′ʦ at·ɪ
So then again another (obj.) again began to sing very good (obj.)

uvʷi′aiauɸï. cɪna′ŋwav iŋa na·va′cu cïʦca′ŋwaip·ï·γa′aimˁ
his own song (obj.). Coyote this for fun fooled them

na·mï′χaχa·n·av u′ma.
his own first beginning to sing therewith.

uvʷaiyauq̇w ɔ′ip·ï·γaˁ cɪna′ŋwaɸɪ, ïvʷi′ya·q·ˁ
Then said coyote, "Go ahead (pl.)

ma·n·ïn·ɪˁ pampa′n′na·q·ˁqwɔ′ᵃ tïvʷɪ′p·ïaiyaŋumɪ
all go off and return (pl.) your lands (obj.)

uvʷa·′ᵃntux·w puvʷa′iyɑŋumwɪ ųnɪ′k·ɪpï·γaŋumɪ. ų·′mąiˁ,
thereto whence you you did hither." "Yes,"

a′iḵ·aŋup·ïγa‘	ma·n·ïn·ı‘		na·ntca′p·uruıpïγa‘
said (pl.)	all,		scattered apart
tïvʷı′p·ïaq·ayaɸï	ᵘ’u′ra‘.	marï′c·u	pïvʷa′iyuam
their own lands (obj.)	towards them.	that	whereat their
aʀ	kia′q·‘qain‘	tümpʷï′t·ıˣqaŋ’wı‘pïγa‘.	ụnı′ts
it	having danced (pl.)	turned to stone.	Then
ụmʷa′nı·manaŋqwa	po·vɔ·′ᵊaγaip·ïγa	ⁱ’i′tcuwaiyu	po·′p·a·’q·w
from that	became trails;	in this way	how it
yaγa′p·ï	t·ıˣqaŋ’wıp·‘.	a′in‘	naŋqa′q·aip·ïnı.
of cry	having arisen.	That (is) my	what I heard.

Translation.[9]

(How the "Cry" originated)

Long ago way down in the far western country all sorts of animals were assembled together. There they had a council. That Coyote said, "For what reason is it that our people are all dying off?" said he. "Let us, every one of us, assemble together, and then let us cry for those who are dying off." There indeed were assembled together every kind of animal that was to be.[10] After they had assembled together, they commenced singing songs.

Thereupon that Coyote said, "Let me begin the singing." "All right," said they. So Coyote began the singing of one of his songs. "Enough for you!" they said to him. "No," said Coyote, "I shall begin the singing of still another one," said he. Then again he began the singing of another one, a very good song of his. This Coyote had been fooling them just for fun with the song that he had first sung.

And then Coyote said, "Go ahead! all of you go back home, each to your own land, to there whence each of you has come." "All right," said they all, and scattered off towards their own lands. That place where they had danced turned into stone, and then from it trails arose in all directions. It is in this way that the Cry has come to be. That is what I have heard.

3. Mauma′q̣·ɔ·m′ɪ‘pï‘ po·′p̣·a’ª tɪ‘qa′ŋ’wɪp·ï.
OF BEAR-DANCE HOW HAVING ARISEN.

wa·′n’aiɸpïtsɪŋw tïvʷɪ′tc ’at·ï na·rɪ′γïvʷïγɑntïmw
Two youths very good being friends to each other;

uru′an·umpïγa‘. u′vʷaiyauq·ʊ ya·a′iŋqw’ɔip·ïγa’aim‘ na·ŋwa′’ª
always were. Then they (2) went out to hunt with each other;

u′vʷa·’m‘ qwɪtcu′vʷarï u′mA qa·rï′p·ïγaaim‘. u′vʷaiyauq·,
there they knoll (obj.) thereon they (2) sat. Then

tɪγï′v’ɪŋw a′ip·ïγa‘, nï′ ïγïR nǫ·nɔ′s·ɪ‘ qwɪya′tcɪtcɪ-
his friend said, “I indeed dream having turned

qaŋ’wɪts·, a′ip·ïγa‘ tïγï′vʷ’ɪŋw. ïvʷïn ɥ′nɪŋuts·
into grizzly bear,” said his friend. “Let me then

qwɪya′tsɪ aŋ‘ qa·nɪ′ ‘ana·′ªγɪt·uʏwampa‘ imin ɥnɪ′ŋuts·
grizzly bear (obj.) he house (obj.) shall go into; you me then

qatcu[34] nį̈ni tïni′ava·ªŋwa’ainɪ tïvʷi′ŋʊqwat·u’ɑ′c·ampan
not me me shall tell (neg.) on me, even if they (indef.) ask about me

‘ɔąi‘ qatcun tïni′ava·ªŋwa’ainɪ. ɥnɪ′ts ɔ·nɔ′t·a·m·ar’uiŋqʊ
(past) not me shall tell (neg.) on me. Then when it turns to early spring

wª’a′p·umɑntï wï˟qa′vinava‘ ɥnɪ′ŋʊtsïq·w ɥmʷɑ′ntï‘
being from cedar (obj.) shall cut off (one), having done it being therefrom (obj.)

wi’yɑ′ŋqï·n’ava‘ ɥnɪ′ŋuts ‘ɔ·ra′va‘ tïvʷɪ′p·ï ɥna·′ªγït·ï‘
shall cut notches; then shall dig ground (obj.) into it,

nï’ ‘ɥnɪ′ts ɔ′vʷaiyauq·‘ pɪ‘pɪ′tcuvʷa·ntï ‘ɣ·′mai,
I then thereupon being about to begin to arrive.” “Yes,”

a′ip·ïγa‘ tïγï′vʷ’ɪŋw, nï’ o·′p·a’ anɪ′va·n·ɪ imi
said his friend, “I in that manner shall do of you

a′i'namɪ, a′ip·ïγa‘ tïγï′vʷ’ïŋw. ï′vʷaiyauq· aŋac·
your saying," said his friend. Then he

tïγï′vʷ’ïŋw a′ŋ‘ ma·n·ɔ′q̇·oq·‘ ma·a′vïαφï tcAˣqo′itcap·ïγa‘.
his friend he all (obj.) of it his own clothes (obj.) took off.

ïvʷï′n‘ pünɪ′ḵ·ain‘ nį’ ma·n·a·′γɪt·uγwaŋq̇unɪ qwɪya′tsi
"Go ahead me! look at me I as I go into that grizzly-bear's

qa·ni′‘. ï′vʷaiyauq· ai′χaic·u pa·γa′inʸˣqwɪp·ïγa‘
house (obj.)." Then after saying went off

qwɪya′tsiŋqa·nɪ ’u′ra‘. ɥnɪ′ŋuts ɥna·′ᵃγɪt·uγwaŋupï′γa‘.
grizzly-bear house (obj.) toward. Then went into it.

mą·c·u tïγï′vʷïaŋ αŋ‘ ma·va·′c· qa·rï′γa‘ pina′ŋqw
That one his friend he just there sitting after a while

pa′iyɪq·wᵊ’ɔip·ïγa‘. ïvʷï’’ uˣqwai‘ nį′ni tïγï′vʷïanɪ
went and returned. "Go ahead! that (obj.) of me my friend (obj.)

o·′p̣·a’ ‘a·nɪ′q̇·wɔ’aiŋu, a′ip·ïγa‘ pɪ′tcɪpïγa‘ qa·nɪ′vą‘.
in that way go off and do!" said, arrived at house.

pinaŋqw o′vʷaiyauq·u cuwa′rɪγɪk·ˣpïγa’aiŋw a′iφpïtsɪ ŋa′i‘.[35]
After a while then commenced to miss (pl.) him youth (obj.) this (obj.).

tï·′vʷïa·ŋ‘[36] ɔ′vʷaiyauq·u tïvʷi′ŋuqwαp·ïγaa′iyaŋ‘, imi′ntcu’a·ŋ‘
His friend (obj.) then asked (pl.) him, "You (inter.) him

pɟni′ḵai’ɪŋw tïγï′vʷïa’m u′ŋwa. qatcu’’uŋ iya′nuŋwa’ᵃ.
see him your friend (obj.) he? Not he is here (neg.).

cu·′warɔa·ŋ’axain·ɪ i′mɪ pAˣqa′ŋuqwa’ɪŋw imi′ŋ’waia·ŋ ïŋqï
Perhaps (inter.) him you kill him off, with you he indeed

ˈɔą′iˈ ya′a′iŋqw′ɔiˈ. qatcu′′uŋw nï′ p·ɻ̈ni′ŋwa′ a′ip·ï·γaˈ.
(past) goes to hunt." "Not him I see (neg.)," said.

u′vʷaiyauq·u o·′p̣· a·n·ɪp·ï·γaˈ tïγï′vʷïav uŋwa′i
Then in that way did of his own friend of him

a′ip·ï·γa′aŋw. ˈɔ·nu′t·a·m·a′r′uiŋqu maa′vï ɥma′ntïˈ
as he had said. When it turned to early spring tree (obj.) being therefrom (obj.)

wi′yα′ŋqï·n′Aˣpï·γaˈ. ɔ′vʷaiyauq̇w a′iḵ·a·ŋup·ï·γaˈ
cut notches. Then said (pl.)

qa·nɪ′a·γantɪ, a′ik·w qwɪ′a·γantïraŋw ɥni′vitci·ɨraŋw,
being provided with houses, "Oh! grizzly-bear us comes to attack us,"

a′ik·ˣAp̈ï·γaˈ mintɔ′n′nɪts·. qatcu′iˈ mintɔ′n′ɪa·p·ˈ,
said (pl.) running away. "Not (pl. imper.) run away (neg.),"

a′ip·ï·γ a′iɸputs ɪŋA, umʷα′ŋ anɪk·ɪ nɻ̈′ni a′iɸAˈ-
said youth this, "that one does of me my

p̈ï·γarï·γïvʷïnˈ, a′ip·ï·γaˈ. ɔ′vʷaiyauq̇· ą·mu′c·u
formerly-youth friend," said. Then they

mintɔ′n′nintcɪmʷ αmˈ mɻ̈ni′c·kip·ï·γaˈ. maŋac· u′vʷaiyauq·u
running (pl.) they turned hither. That one then

qwɪya′tsɨaiɸAputs ɪŋ ovʷa′.iˈ mauma′q̇·ɔ·n′auvʷi′t·uˈp̈ï·γaˈ.
grizzly-bear youth this there sang bear-dance songs.

mą·ac· ɥnɪ′ŋuts· qwiyα′tsim·auma′ᵘts iŋˈ wï′ï′m′iap·ï·γaˈ.
That one then grizzly-bear woman this danced back and forth.

u′vʷaiyauq· uvʷa·′i mauma′q̇·ɔ·ᵊ′mip· aR tɪγa′ɪˈp̈ï·γa
Then there bear-dance it took place;

′i′tcuvʷaiˈ po·′p·a·′q·w mauma′q̇·ɔ·′miuvʷɪ′avïˈ po·′p̣·a′ᵃ
in this way how it of bear-dance singing how

tɪˈqa′ŋ′wɪp·ï·. ma′i nɻ̈ni[37] naŋqa′q·aip·ïnɪ.
having arisen. That my of me what I heard.

TRANSLATION.[11]

(HOW THE BEAR DANCE ORIGINATED.)

Two youths were very good friends to each other. And then both of them went out to hunt; there the two of them sat on a knoll. And then one said to his friend, "I truly dreamt that I turned into a grizzly-bear," said he. "Now I will go into a grizzly-bear's den. And you shall not betray me; even if they ask about me, you shall not betray me. And then, when it has got to be early spring, you shall cut off a branch from a cedar, and, having done so, you shall cut notches into it. And then you shall dig into the ground, and thereupon I shall be arriving." "All right!" said his friend, "I shall do thus as you say," said his friend. Thereupon that friend of his took off all of his clothes. "Now look at me as I go into that Grizzly-bear den," and, having spoken thus, he went off towards the grizzly-bear den. And then he went right into it.

That friend of his, after sitting in that same place, went off home after a while. "To think of my friend going and doing thus!" said he, and arrived at the house. And then after a while they commenced to miss this young man. And then they asked his friend, "Did you see your friend? he is not here. Perhaps you have killed him; with you, truly, he went out hunting." "I did not see him," said he.

And then he did just as his friend had said. When it got to be early spring, he cut notches into the branch of a tree. Now the people of the camp said, "Oh! a grizzly bear is coming to attack us," said they as they ran away. "Do not run away," said this young man, "that one is my former young friend," said he. Thereupon they who were running away turned back. And then that grizzly-bear youth there sang bear-dance songs, while that grizzly bear woman danced back and forth. Now there took place the bear-dance, and this is how bear-dance songs arose. That is what I have heard.

4. THE ORIGIN OF PEOPLE.

i′ɸα	tïvʷa′ʿ	mauma′′ᵃcaɣʷɔits·		pa·tcɪ′ŋw'aiɸ
Far off	down west	old woman		with her daughter
qa·nɪ′ɣaip·ïɣa'aimʿ.		ï′vʷaiyauq·	ɳnɪts·	maŋac·
they two had house.		Thereupon	then	that one
mauma′′ᵃcaɣwɔits	aŋʿ	a′ip·ïɣaʿ,	ivʷï′′cą'ᵃ	nɑŋwu′ɸucaɣai'ɪ-
old woman	she	said,	"Go ahead!	go to look for person,

χwa' ɥnɪ'ŋʊtsɪɪŋw ma·a'itsɪŋw imi'ŋwa'aiŋwA paiyɪ'k·ɪva'.
then him having found him, with you he shall come home."

ï'vʷaiyauq· ɥnɪts· maŋac· pa·tcɪ'aŋ aŋ' o'o'x·pa'a
Thereupon then that one her daughter she through that direction

pʊ'ca'γaiχw'ɔip·ïγa'. tïvʷi'p·ï 'ai ma·n·ɔ'q·ɔaq·'
went to look for. Land (obj.) it (obj.) all (obj.) of it

pʊ'ca'γaip·ïγaiyaq·' qa·tc' nɪŋwu'maip·ïa'a maŋa'iAcamp
she looked over it, not found (neg.) person, that one (obj.) only

o'wai' cɨna'ŋwavɪy aŋ' pɨ̈ni'ɻ̊·aip·ïγaiyaŋ'. ɥnɪ'ŋut[38]
coyote (obj.) he saw him. Then

tA'cï'p̈·aŋqwai'ɪx·U paiyɪ'k·wɔip·ïγa' pɪ'pɪ'tcɪχw'aip·ïγa'
when it went off towards evening, went and returned went and arrived

qa·nɪ'va·'aŋw pi'yaiyauɸï. ï'vʷaiyauq·U maŋac· piya·'aŋ
at her house her own mother's. Then that one her mother

aŋ' tïvʷi'ŋʊpïγaiyaŋ', qatcu'ru'u nɪŋwï'ntsivɨ̈nɪŋwa'a
she asked her, "Not (inter.) you see (neg.) person?"

qatcu'anɪ, a'ip·ïγa' mauma''uts·, u'ɥ'waiya'campa·'an'[39]
"Not I," said woman, "him only I

cɨna'ŋwavɪy uŋ' pɨ̈ni'ɻ̊·ai'ɪŋw, a'ip·ïγa' maŋac·
coyote (obj.) he see him," said that one

pa·tcï'aŋ'. ïvʷï''ca'aŋwaχa'a pa'iyɪ'χwaai'ŋw cɨna'ŋwav
her daughter. "Go ahead, then, him go to call him coyote

uŋ'. ʊ·'mai 'a'ip·ïγa' patcɪ''ŋ u'ŋwA.
him." "Yes," said her daughter she.

ɥnɪ'ŋuts· 'o'xpa·m·ɪ'apïγa' cɨna'ŋwavɪy uŋwA qa·nɪ
Then through that direction journeyed coyote (obj.) he house

'u'ra'. uv^{w}a p·ɪ'tcɪχw'aip·ïγa uŋwa'iac·u qa·nɪ'vą'
toward it. There went and arrived of him at house

cɨna'ŋwavɪ'. ï'v^{w}aiyauq·w a'ip·ïγ ɥ'warux·wa, nɨ'ni
of coyote. Then said to him, "Of me

uŋwa piya'nɪ pa'iy'ïm', a'ip·ïγa'. qa'tc, a'ip·ïγa'
she my mother calls you," said. "Not," said

cina'ŋwaɸɪ, nɨ' ɥnɪ'va·ŋwa', a'ip·ïγa' cina'ŋwaɸɪ.
coyote, "I shall do (neg.)," said coyote.

nɨ'nia' pɪŋwa'ruv^{w}a·n·tan', a'ip·ïγa' mauma''uts·. qa'tc
"Me you will make me wife," said woman. "Not,

a'iķ·an ɥnɪ'va·ŋwa', a'ip·ïγa' cina'ŋwaɸɪ. ï'v^{w}aiyauq·'
I said, shall do," said coyote. Then

cɨna'ŋwav a'ip·ïγa, ïv^{w}ï'n·ɬxa'^{a} qu^{x}qwɪ'va·q·wa si'i'p·ï'a·'m
coyote said, "Let me, then, shall shoot it your urine (obj.)

'ǫąi'. ï'v^{w}aiyauq·un ɥnɪ'ŋuts imi''ŋw'aimpa' piyai'yam
it. Then I then with you shall proceed of your mother

u'ŋwa qanɪ uv^{w}a·'ntux·wa, a'ip·ïγa' cina'ŋwaɸɪ.
she house (obj.) to it," said coyote.

ïv^{w}ï''χa' uv^{w}a'nu na·m·ï'χa'nintcuxwa'^{a} ï'v^{w}aiyauq̣·oq·wa'
"Go ahead then, yonder first go and make a house, then it you

'ɔai' ts·qur'uv^{w}a·'q·w cïnï'mpïanɪ.[40] ɣ·'mai, a'ip·ïγa'
will tamp it my vulva." "Yes," said

cina'ŋwaɸɪ. 'o'x·pa' nu^{x}qwi'ŋqw'aip·ïγa ɥnɪ'ŋuts ʊ·'v^{w}a·ntï'
coyote. In that direction ran along, then being there (obj.)

qa·nɪ'ntcuqup·ïγa ɥnɪ'm·auq·upïγai'ïq·w. ï'v^{w}aiyauq·u
started to make a house, finished doing it. Then

pɨnɪ'ŋwɨnɪp·ïγa'aiŋw pɨnɪ'ɮ·aip·ïγa'aiŋw pa·na'ŋqwaχo'oŋw.
stood watching for her, saw her as she came down.

ï′vʷaiyauq·ᴜ a·vɪ′t·ɪγa·n·ɪ′p·ïγa uvʷa′uŋwɪ ḵa·nɪ′ntcᴜqwainaɸï.[41]
Then practiced lying down therein his own house he had made.

ɥnɪ′ts aŋac· ma·m·a″uts aŋ ᴜ‘tu′c·uŋwï″ɪp·ïγaiaŋ
Then she woman she caused him to fall asleep

aŋa′iac cɪna′ŋwavɪɣ aŋ‘. ï′vʷaiyauq· aŋac· cɪna′ŋwav aŋ
him coyote (obj.) he. Then he coyote he

ᴀ‘pu′ɪ′pïγa aŋac· ɥnɪ′ŋuts· ma·ma″uts aŋ‘ aŋa′v’anᴀ
slept, she then woman she on him

pɪ‘pɪ′tcɪpïγa‘. tɔ‘tsï′a·ŋ‘ cɨnα′ŋwavɪɣ aŋ‘ qa’nɪ′χa-
arrived. His head (obj.) coyote's he at

va·ntux·wᴀ si’i′p·ïγa‘ cïmʷï′ˣpïγaiaŋ ava·′ntuγwac·ᴜ
side urinated, left him at the same place

ᴀ‘pu′iχuaŋ‘. mi′ʏɔ tɪ‘qa′ŋ’wɪts· cuwa′p·ɪtcuɬ·ᵘɪp·ïγaiaŋᴀ.
(where) he was sleeping. Far away having become caused him to wake up.

maŋac· ï′vʷaiyauq·ᴜ cɪna′ŋwav aŋ‘ cuwa′p·ɪtcup·ïγa‘.
That one then coyote he awoke.

‘aa′ik·w, a′ip·ïγa, aa′iɬcaŋw aγa′xɔpïa·ŋ‘ ivä·′n’ta·ŋ’aχain·ɪ
“Oh!” said, “Where has she in what direction she? Surely she here was

wᴀˣqï′k·ɪ. ï′vʷaiyauq·ᴜ pɨɲɪ′ḵ·aip·ïγa’aik·w si’i′ḵ·ai’naŋwᴀ
come here.” Then saw it what she had urinated;

uvʷą′ɥŋwɪtï[42] ma·n·ɪ′m’yap·ïγa‘.
being therein (obj.) did thus to while moving.

ï′vʷaiyauq· ɥnɪ′ŋumïαts· ma·rï″nᴀˣpïγa’aiŋw
Then after doing so pursued her,

wᴀ‘tcu′ŋᴜpïγa’aiŋw ɥnɪ′ŋuts· tca’a′ip·ïγa’aiŋ ɥnɪ′ŋuts·,
caught up with her, then caught hold of her, then,

ïvʷï′q̇·wαnɪ tɔna′va·’q·w si’i′p·ï′a’am, a′ip·ïγa‘
“Let me it shall stab it your urine,” said

cina′ŋwaɸɪ. qa′tcᶜ, a′ip·ïγaᶜ mam·a″uts·, qa·ni′ntcuχwaai′,
coyote. "No," said woman, "go to make a camp,"

a′ip·ïχa′aiŋw, qatc a′ïɸ Aᶜpï′iva·ŋwa′ª. ɣ·′maiᶜ, a′ip·ïγaᶜ
said to him; "not now shall sleep." "Yes," said

cina′ŋwaɸɪ. o′o′xpa NUˣqwi′ŋq̇wɔip·ïγaaic·u ɥnɪ′ŋuts
coyote. Through yonder way again ran along, then

ʊ·′vʷa·ntï qa·nɪ′ntcupïγaaic·u. ɥnɪ′ts o·′p̣·ac· a·ni′ŋupïγa
being there (obj.) again made a camp. Then in that same way did,

Aᶜpï′iq̇·wɔip·ïγaᶜ qa·nɪ′ntcuŋumïïts·. maŋac· mam·a″uts
went in order to sleep after having finished the camp. That one woman

o·′p̣·ac· a·nɪ′ŋupïγaia·ŋᶜ. ɥnɪ′ŋuts iⁱ′ɪ′tcɪ aup̣·ac·
in that same way did to him. Then this (obj.) in that same way

a·ni′χaᶜ piya′iyav u′ŋwa qa·nɪ′ uvʷaᶜ pɪᶜpɪ′tcɪχw′ɔip·ïγaᶜ.
doing her own mother (obj.) she house (obj.) there went and arrived.

cina′ŋwav aŋ aŋa′vɪnaŋqwac· ava′ᶜ qanɪ′ᶜ pɪ′tcɪχw′ɔip·ïγaᶜ.
Coyote he again behind her there house (obj.) went and arrived.

maŋac· ï′vʷaiyauq·u ma·m·a·′″caγwɔiɬc aŋ a′ip·ïγaᶜ,
That one thereupon old woman she said,

cina′ŋwav ïvʷï″ i′tcᶜ qwauᶜ tɪn·a·′xwa′ª. ᶜʊ·′mai,
"Coyote, go ahead (in) this (direction) off go to hunt." "Yes,"

a′ip·ïγaᶜ cina′ŋwaɸɪ ′o′x·pa′ª cina′ŋwaɸɪ tïn·a·′xw′aip·ïγaᶜ.
said coyote, through yonder way coyote went to hunt.

ʊ·′vʷa·ntux·wa tïγi′aiᶜ pAˣqa′p·ïγaᶜ paiyɪ′k·ɪpï′γ ɥnɪ′ŋuts·
At yonder place deer (obj.) killed, came back home; then

ma·mu′c·u′q·w na·vi′aŋw ɑmį̈ tɪˣqa′p·ïγaaiya·q̣·amˈ tuˈqo′avɪ
those it mother and daughter they they two ate it meat (obj.)

ˈaiˈ. ï′vʷaiyauq·u maŋac· ma·m·a″uƭc aŋˈ tïγi′ai ɔɔ·′aiˈ
it (obj.). Thereupon that one woman she deer's bones

na·ru′q·wa yųna′p·ïγaˈ. ųnɪ′ts· qaa′iʏupïγa′aik·w ma·ɾï′c·
under herself put. Then ground them up that

cįnï′mpïaŋ aʀ. ï′vʷaiyauq·u cina′ŋwaɸɪ tïna·′χw′aip·ïγaaic·u
her vulva it. Then coyote again went to hunt;

tïvʷi′ƭc at·ümpuˈtcu′tcuγwɑp·ïγaˈ ma·m·a″utsi aŋa ta·ŋwa·′-
very well knew woman (obj.) she that had it toothed

γax·qoɑq·ˈ marï′ac· cɪnï′mpïa·ŋ ˈaiˈ. ųnɪ′ŋuts ʊ·′vʷa·ntïˈ
that (obj.) her vulva (obj.) it (obj.) Then being there (obj.)

na·γa′x·um·aiy aŋˈ pAˣqa′ŋupïγaˈ. ųnɪ′ŋutsia·ŋˈ
mountain-sheep buck (obj.) he killed. Then he

nɔ·′ᵊq̣·wɔip·ïγaiaŋˈ qa·nɪ′va·ntux·wa. maŋac· ï′vʷaiyauq·u
went and carried him on back to house. That one then

ma·ma″uƭc aŋˈ na·χa′iy aŋˈ qu·ra′iya·ŋˈ ɔɔ·′aiˈ
woman she mountain-sheep's he of his neck bone (obj.)

na·ru′q·wa tsi′nɪ′k·ɪpïγa. ųnɪŋʊqwa·′ŋ arïc·u ta·ŋwa·′q·
under herself stuck. When she did so of that its teeth

aʀï cįnï′mpïa·ŋˈ ma·n·u′n·ɪa mimi′ᵊ′ɔip·ïγaˈ. ųnɪ′ŋuts·
they of her vulva all broke off. Then

tuχwa′r′uiŋuq·u ma·nɪ′mɪkup·ïγaˈ. iᵖi′n·ɪvä′tsian ani′k·ɤ
when it became dark started to do thus. "Going to do in this way I do

tï′ŋwum·anɪmints·kain·tˁ. tï′ntɪˣqap·ïγ ɥwα′ŋwantïˁ
while being wont to do thus hurriedly." Ate finely being from her (obj.)

yuʷu′tsɪmantɪa′aŋw. ï′vʷaiyauq̣· a′ip·ïγaˁ cɪna′ŋwaɸɪ,
from her fat. Then said coyote,

ⁱ′i′tcˁ wïγɑmp a· n·ia·′χaiva·ntï qa′tcu ta·ŋwa″aiva·ntï.
"This vulva thus being about to have as name, not being about to have teeth."

ï′vʷaiyauq̣·w a′ip·ïγaˁ maŋa′c·u ma·ma″caγwɔitc aŋˁ,
Then said that one old woman she,

ïvʷï″ca′ᵃ tïvʷi′p·ïai′yam o′u′raˁ paiyɪ′k̆·wa′ᵃ itcï′
"Go ahead! your land (obj.) towards it go and return, this (obj.)

uˣqwaiˁ qɥna′vïˁ nɔ·′m′iyavaˁ. qatcu′a·q· uˁqwai
it (obj.) sack (obj.) shall carry on back while going. Not it it (obj.)

uˁpɔ′v′a·ŋwaiyaq· ˁava′ŋwɪtï ampa′iyan·ɪ a′iʏucampᴀ.
shall untie it, being therein (obj.) noise going on even if says."

ˁɣ·′mai a′ip·ïγaˁ cɪna′ŋwaɸɪ. ᵒ′o′xpa′ paiyɪ′k̆·wɔip·ïγa.
"Yes," said coyote. Through yonder way went and returned.

uʼ′ɣ·′vʷai a′ip·ïγa, ˁani′aŋˁɔ aik·ǂ qatcu′aq· uˁpɔ′va·ŋwa′
At that place said, "What she said, 'Not it shall untie,'

a′iχaˁ, a′ip·ïγaˁ cɪna′ŋwaɸɪ. ï′vʷaiyauq·u cɪna′ŋwavɪ′q·w
saying?" said coyote. Then coyote it

quna′vï uˁpa′ŋupïγa′aik·w. ma·va′rˁtɔγɔn·ɪ ɥnɪ′ŋuts·
sack (obj.) untied it. At yonder distance then

qwitca′χarïp·ïγa. ˁaa′ik·w, a′ip·ïγaˁ cɪna′ŋwaɸɪ. wa·q̣·
sat and defecated. "Oh!" said coyote. Come

u′raˁ qɣ·′navïˁ pɔ·′yaŋqɪp·ïγaˁ tɪ′ŋwɪnɪya·′q·w ma·ntcu′nˁpïγa-
toward it sack (obj.) came running, quickly it shut it (inv.).

'aik·w.	na·n·i′naŋwɪtux·wa In different directions	pɔvɔ·′aγaip·ïγa‘ trails arose	po·′p̣·a·m‘ whereby they
ma·n·ɔ′q·upatcɪnɪŋwï′ntsɪŋwa‘ all kinds of persons (obj.)		mimi′aŋoq·waina. traveling here and there.	piya′ŋ′wintcï‘ Being left over (obj.)
quna′vï‘ sack (obj.)	kwɪ‘tu′a·va‘ at bottom	nɪŋwu′rupïγa′aik·w. made people thereof.	ɥnɪ′ŋum^{w}ïx·qa·ŋ‘ After he did so
ma′up̣·at·ï being through there	uŋwa′uaax·tuγwantï‘ being round about him (obj.)	qaŋqa′nɪ houses here and there (obj.)	'o·′p̣·at·ï being through there

na·na″aip·ïγa‘.
fires burned.

TRANSLATION.[12]

Way down to the west dwelt an old woman and her daughter. Now then that old woman said, "Go ahead! go look for a person and then, having found him, let him come home with you." And then that daughter of hers went off to seek in yonder direction; through all the lands she sought, but she found no person. Only that Coyote did she see. Then, when it commenced to be evening, she went off home; she arrived at her mother's house. And then that mother of hers asked her, "Did you not see a person?" "I did not," said the girl; "only that Coyote did I see," said her daughter. "Go ahead then! go after Coyote." "All right," said her daughter.

And then she travelled yonder towards Coyote's house. There she arrived, in his, Coyote's, house. Thereupon she said to him, "My mother calls for you," said she. "No," said Coyote, "I shall not do so," said he. "You will take me to wife," said the girl. "I said I shall not do so," said Coyote. And then Coyote said, "Let me, then, in urinam tuam immittere,[13] and then I shall go with you there to your mother's house," said Coyote.

"Go ahead, then! first go and make a camp over there, and then vulvam meam fodes."[14] "All right," said Coyote. In yonder direction he ran along, and then there he began to make a wickiup; he finished making it. And then he stood watching for her, and saw her coming down. Then he tried lying down in the camp he

had made. Now that woman made Coyote sleep, and then that Coyote slept. Then the woman came up to him. Apud Canis caput urinam ea fecit, and left him sleeping at that same place. Having got to be far away, she caused him to wake up. Then that Coyote awoke. "Oh!" said he, "where has she gone to? Surely she was coming here." Deinde urinam ejus conspexit; in it he did thus in motion.[15]

And then, after he had done so, he pursued her and caught up with her. Then he caught hold of her. And then, "Feriam urinam tuam,"[16]said Coyote. "No," said the girl. "Go and make a camp," said she to him; "do not sleep this time." "All right," said Coyote. Yonder again he ran along, and then in that place he made a wickiup again. Then it happened to him just as before, he went to sleep after he had made the camp. That girl did to him just as before. Now by acting (several times) in this same way she arrived at her mother's house. Coyote arrived at the house right after her still.

And then that old woman said, "Coyote, go ahead! go off to hunt in this direction." "All right," said Coyote, and off yonder Coyote went to hunt; at that place Coyote killed a deer. He came back home, and then the mother and daughter ate the meat. Deinde illa virgo ossa cervi sub se posuit et illa vulva ejus ea moluit. And then Coyote again went off to hunt. Very well he knew virginem vulvam habere dentatam. Then at that place he killed a mountain-sheep buck and brought him on his back to the house. And then that girl stuck the mountain-sheep's neck bone under herself. When she had done so, illi dentes ejus vulvae relaxati omnes facti sunt. Then, when it got to be night, he started to do so in motion.[17] "In this way I always want to do, always doing so hurriedly," (said Coyote). He ate well of her fat.[18] And then Coyote said, "Hoc 'vulva' appellabitur neque dentes habebit."

Then that old woman said, "Go ahead! go and return to your land. Take this sack along; do not untie it, even if sounds are heard inside of it." "All right," said Coyote, and proceeded to return in yonder direction. When at that place, he said, "What did she mean saying, 'Do not untie it'?" said Coyote. And then Coyote untied the sack, and some distance from it consedit et defaecavit. "Oh!" said Coyote. He came running towards the sack and quickly shut it. In different directions trails arose, through which all kinds of persons travelled in different directions. Of what was left over at the bottom of the sack he made people. After he had done so, all around that place, among houses scattered round about him, fires were burning.

5. SPARROW HAWK AND GRAY HAWK CONTEND FOR A WOMAN.

umʷα′va qa·mï′χanɪχaip·ïγai‘ƫuai‘. ’u′vʷaiyauq·u
There people had jack-rabbit camp. Then

a·mï′ŋwant aŋ cʊ·′yuc pɪŋwa′iaɸ pᴀˣqa′p·ïγa‘.
being from among them he one his own wife beat.

ï′vʷaiyauq̇· ɥnɪts aŋa′c·u ma·ma′’uƫs aŋ‘ tɔγɔ′q·‘pïγa‘
Thereupon then she woman she ran off

qa′ivay ïruq·wᴀtux·wᴀ. maŋac· caγwa′xucav aŋ mʷα′va
mountain (obj.) to under it. That one gray hawk he there

qanɪ′χaip·ïγa‘ nïvʷa′xantï a′mᴀ piya′iyav aŋ
had house snow-having (obj.) thereon his own mother (obj.) she

aŋa′ŋwa’ᵃ. maŋac· u′vʷaiyauq·u ’u′xpa’ᵃp·ïγa‘
with her. That one then went in yonder direction

caγwα′xcav aŋ‘ maŋa′iac· ɥnɪ′ŋuts ʊ·′vʷa·ntuγwa·ŋ‘
gray hawk he; that one (obj.) then yonder her

qa′ivai ‘aiᴀ tɔγɔ′t·ɪraχwɔava·ntuχwa·q·‘ maa′ip·ïγaiaŋ‘
mountain (obj.) it just at its middle found her

ma·ma′’utsi aŋ‘. paiyɪ′k·woip·ïγa‘ ma·ŋa′ŋwa’ᵃ
woman (obj.) she. Turned back home with that one

qanɪ′va·ntuγwauɸï.
to his own house.

ma·mu′c· u′vʷaiyauq·‘ qa·mï′xa·nɪ′χantɪmʷ αm‘
Those then having (pl.) jack-rabbit camp they

cuwa′rɪγɪk·ɪpïγa’aiŋw ma·ma′’utsi aŋ‘. ɥnɪ′ŋut·‘[43]
commenced to miss her woman (obj.) she. Then

maŋa′iac· thω′p·aiya′mpatsi[44] aŋ‘ muˣkwi′x̣·qap·ïγaiyaŋ‘.
that one (obj.) white-breasted one (obj.) he called (pl.) on him.

maŋac· ï′vʷaiyauq·ᴜ tïvʷi′p·ï kɪŋwa·′ᵃvantɪmanaŋqwa·q·ʻ
That one then earth (obj.) starting from its edge

pᴜʻca′γaip·ïγaiyaq·ʻ ma·rï′c·amp uvʷai piya′i′pïγaʻ
looked around it, only that then was left over

qa′ivaχarïr ɑʀ. tʌʻcɪ′p·aŋqwai′ɪχ·ᴜ pɪ′tcɪxw′aip·ïγaʻ
mountain peak it. When it went off towards evening went and arrived

qa·mï′χani′aγantïmʷïʻ. qatcɥ′uŋwɑnɪ pɨnɪ′ŋwa′, aip·ïγaʻ,
having (obj. pl.) jack-rabbit camp. "Not her I see," said,

marï′c·amp piya′.iʻ nïvʷa′χant aʀ, a′ip·ïγaʻ
"only that is left snow-having it," said

thω′p·aiyampats·. i′tcuq·ᴜ pᴜʻca′γaixw′aip·ïγa′aik·w
white-breasted one. When it was morning went to look for it

nïvʷa′χantïʻ ma·m·a′ntuγwa·ŋʻ ma·m·a″uʦsɨ aŋʻ
snow-having (obj.); thereon her woman (obj.) she

maa′ip·ïγaiyaŋʻ saγwa′xᴜcavɪya·ŋ· ɑŋ piŋwa′xa·q·ᴜ.
found her gray hawk (obj.) her he that had as wife.

paiyɪ′ŋᴜpïγ o·′p̣·ɑc· qamï′xanɪva·ntux·wʌ. aγa′nʸˣk̦ava·tsɪŋwa-
Returned home in the same way to jack-rabbit camp. "In what way being about to do (pl.)

ŋw a′ik̦·aiʻ, a′ip·ïγaʻ. saχʷɔ′xᴜcavɪya·ŋ u′ŋwʌ qa′tcᴜ
to him you say (pl.)?" said. "Gray hawk (obj.) she he not

piya′xaŋqïŋ′wa′it·ɪmï ɥŋwɑ′ɸɑ qa·rï′i uŋwɑ′c· mam·a″uts
to be overcome by others (obj.) at him stays she woman

uŋw. aχa′nʸˣk̦ava·′ŋwaŋ ɥnɪ′ŋuts·, a′ip·ïγ a·ŋac·
she. How will you do (pl.) to him then?" said he

thω′p·aiyampatc aŋʻ. ïvʷï″ɪŋwaraŋw witsï′ɥwaratsï uŋw
white-breasted one he. "Let us him bird hawk he

MU^{x}qwi′x̣·qava·ŋw. 'ᵩ·′mai, 'a′ik·'pïγa' MU^{x}qwi′χavai^{x}kap·ïγa'-
shall call (pl.) on him." "Yes," said (pl.), returned (pl.) from calling on him

ainw maŋa′iac· wɪtsï′uŋwaratsï anw. ɥwa′ruγw aik·'pïγa,
that one (obj.) bird hawk (obj.) he. To him said (pl.),

'ïv^{w}ï′'^{i}ŋw ma·m·a′'uts uŋw uŋwą′uŋwantuxw[45] saγwɔ′xucavɪy
"Go ahead her woman she away from him gray hawk (obj.)

uŋw tïvï′n·axaxwa'^{a}. ɥnɪ′vaiyɪŋumïxtsï′'^{i}ŋwa' 'ɔai'
he go and lead away. You, after returning from doing so to her (past),

imi′'ɪŋwa pɪŋwa′xaiva', a′ik·'pïγa' mą·mu′c· qa·mï′xanɪ′-
you her will have as wife," said (pl.) those having (pl.) jack-rabbit camp

χantɪm αm'.
they.

maŋac· ï′v^{w}aiyauq· witsï′'uŋwarats aŋ' m·^{w}αva'
That one then bird hawk he there

yï^{γ}ï′va' qa·rï′p·ïγa' qa·′nacuv^{w} aip·ïγa', aχa′n^{yx}k̦ava·tsɪ-
at doorway sat still his own singing said, "In what way being about to do (pl.)

ŋwaŋw a′i'k̦ai uŋwa′iac· saγwɔ′xucavɪy uŋw qa′tcu
to him you say (pl.) him gray hawk (obj.) he not

piya′χaŋqïŋ'wait·ɪmį' tiγwi·′n·an ɥwai'. mį̈mi′ntcu'a·ŋ
to be overcome by others (obj.) having great power him? You (pl.) (inter.) him

u′ŋwai' pa^{x}pa′q·ava·ŋw, a′ik̦·arïp·ïγa' ma·va′' yï^{γ}ï′va
him will kill him?" said sitting there at doorway

qa·rï′χa'. ma·rï′c·cu' 'anɪ′k·arï' nɪŋwï′aŋ ar
sitting. That merely does so sitting his body it

qa·'q·arïχa' marï'c·u muχu'aŋ aʀ marï'A qa'ivaχwɪtcuvarï'
sitting and singing, that his soul it that (obj.) mountain peak (obj.)

pavi'aŋ[46] aŋ aŋa'ϕα pɪ'tcɪχw'aip·ïγa'. ɥnɪ'ts aŋ'
his brother he to him went and arrived. Then he

ma·m·a''utsï aŋ' tsa'a'ivɪtcɪχw'aip·ïγa 'ɥnɪtc a'ip·ïγa,
woman (obj.) she went and took hold of on arriving, then said,

iŋa'' 'aro''[a] nï'ni pɪŋwa'm·max·qai'pin'.
"This one is mine wife who has been given to me (by many).

ïv[w]ï'aŋan ɥnɪ'ts· na·'nɪaŋ'waiʏucampa·ŋ' nïru'x·w.
Go ahead! her me then without saying anything her to me (give)."

qa·tcu'aŋan' nï' imi'ntcuχwa'va·ŋ'waintɑ·ŋ' nï'ni 'ɥwaru''[a]
"Not her I I shall (neg.) to you her (give); mine she is

piŋwa'rɣ·ŋwaip·ïnɪ, a'ip·ïγa' saγwɔ'xucav aŋ'. qatcu
having been picked up as wife by me," said gray hawk he. "Not,

ma'ian 'aik·ɤ [u]m[w]a'ianŋwaiyu'c·ampa tɪŋwɪ'niya·ŋ' ma'uṗ·a·ŋ'.
that I say, though saying (neg.) that, quickly her let her go!

nï'ni ɥwaru''[a] piŋwa'mamax·qai'pin' ma'ian 'aik·ɤ.
Mine she is wife who has been given to me (by many), that I say."

nï'niya·xain·ɪ ɥwaru''[a] piŋwa'ruuŋwaip·ïnɪ axa'nɪχaiaŋan
"Mine, for my part, she is having been picked up as wife by me, how doing her I

ɥnɪ'ts· nï'' imi'ntcuχwa'va·n·ɪaŋ'.[47] qa'tc [u]m[w]a'iɪŋwaiyucamp'[48]
then I shall her to you (give)?" "Not though saying (neg.) that,

tɪŋwɪ'nɪya·ŋ' ma'uṗ·a·ŋ' pa[x]qą'umpą'ɥm[49] uru'ac·, a'ip·ïγa'
quickly her let her go, I shall kill you otherwise," said

witsï′uŋwarats·. ʻᵩ·maᵩiʻ qatcu′aŋ ɥnɪ′χa′ᵃ
bird hawk. "Yes, not her so doing

ma′uṗ·ava·ŋwainɪya·ŋʻ. ᵘmpa′iʻcampanɪʼ ʻɔaiʻ pᴀˣqą′umpa·nɪ,
shall let her go (neg.). I care not if you me will kill me,"

a′ip·ïγaʻ saγwɔ′xʊcaɸɪ tca′a′iḵ·a.iyoaŋ aŋa′vumaŋqoaŋʻ.
said gray hawk holding her by her arm.

maŋa′c· witsï′ɥwarats aŋʻ s·ɪŋqwa′nuŋ′qwat·ï aŋa′vïa·ŋ
That one bird hawk he other (obj.) her arm (obj.)

aŋa′vumaŋqoaŋʻ tca′a′iḵ·a.ip·ïγaʻ.
by her arm held.

ᵩ·ma.i, ʻa′ip·ïγaʻ saγwa′xʊcaɸɪ. imi″aq· uvʷaiʻ
"Yes," said gray hawk. "You (obj.) it in that case

na·ŋa′i′aiḵ·amɪ a·χa′n′nɪ tïvʷi′p·ï tɪˣqa′ŋ′wɪχoʻ a′iχai′
when you are angry, how earth would become saying you

aik·ˣ. maŋac· ï′vʷaiyauq·ʊ witsï′uŋwarats aŋʻ
say?" That one then bird hawk he

a′ip·ïγaʻ, nï′nia·q·ʻ na·ŋa′i′aiḵ·anɪ tïvʷi′p·ï
said, "I (obj.) it when I am angry, earth

pa·γɪ′n·ax·qarïχuʻ imi′ ovʷaiʻ ïŋa″ᵃ. nï′nia·q·ʻ
would become foggy; you (obj.) in that case, well?" "I (obj.) it

na·ŋa′i′aiḵ·anɪ qa·′q·aiva·χɑntï uˣqu′mputsɪtsa.iχw′aiŋuŋquʻ
when I am angry, those that are mountainous would go off in dust,

ɥnɪ′ŋutʻ yu·yu·′a·r′ʊ·ŋquʻ, ma′ip·ïγ aŋac caχwa′xʊcaɸɪ.
then all would become level," that said he gray hawk.

ï′vʷaiyauq· ɥnɪ′ts a′ip·ïγaʻ caχwa′xʊcav aŋʻ piya′iav
Thereupon then said gray hawk he his own mother

aŋa′rux·wA, nɨ̈′ni ʻɔąiʻ pAˣqa′ŋUʊ̈uɑnI saʼa′va·nI
to her, "Me (past) they kill me, shall boil me

ma·n·ɔ′q·U nɪŋwɨ̈′aiyɑnI. ɨ̈′vʷaiyauq·U sU·′q·uc· maŋa′c·
all (obj.) my body (obj.)." Then one that one

pïra′iya·ŋʻ tɔʻtɔ′p̣·inap·ɨ̈γaʻ. ma·n·ɔ′q̣·uaq̣·amʻ maˑmˑa″utsï
her arm (obj.) pulled out. All (obj.) it they 2 woman (obj.)

aŋʻ nɪŋwɨ̈′aiya·ŋʻ na·va′iʻpɨ̈γaiʻqa′amʻ. ɥnɪ′ŋumïxtsïAˣqa′amʻ
she her body (obj.) they 2 divided it. They 2 after having done it

maŋac· witsï′uŋwarats aŋʻ pAʻqa′ŋUpɨ̈γaiyaŋʻ saχwa′xUcavɪy
that one bird hawk he killed him gray hawk (obj.)

aŋʻ. ma·n·ɔ′q̣·uaq· ɥnɪ′ŋuts· nɪŋwɨ̈′aiya·ŋʻ maˑmˑa″utsï
he. All (obj.) it then her body (obj.) woman (obj.)

aŋʻ nɪŋwɨ̈′aaxaiḵ·aina·ŋʻ co·′p̣·ar′uiŋumɨ̈·ts ɥ′nɪcunɪ′aŋʻ[50]
she that she had had as body after having gathered together as had been before her

naya′p̣·a·ŋˣʊ̈uip·ɨ̈γaʻ.
caused to appear.

maŋac· ɥnɪ′ts· piya·′ŋ aŋʻ saγwa′xUcavi
That one then his mother she gray hawk (obj.)

saʼa′p·ɨ̈γaiya·ŋʻ. ɥnɪ′ts· tïvʷi′p·ɨ̈ ɔ·nɔ′t·AʻcɪaŋqU
boiled him. Then land (obj.) when it dawned early

tʊ·χu′mpaiʻ paiya·′m·anaŋqw qo·′x·Apɨ̈γain·ɪʻ maˑvaˑ″antï
sky (obj.) coming from vault was noise as of flapping wings, being on that (obj.)

ɥnɪ′ŋuts· pampɨ̈′n·iʻ wɪχa·′ᵃva·ntɨ̈ʻ taˑvɪ′p·ɨ̈γaʻ.
then bucket (obj.) being at edge (obj.) lit.

qa·′p·ɨ̈γaʻ mava″an ʻaiʻ, it (obj.), nɨ̈″ʻ pAˣqa′xʼɔiva·′ŋw
Sang on that "I shall go and kill him

witsï'ɥwaratsï uŋwa, a'ip·ïγa'. maŋac· ï'v^{w}aiyauq·u
bird hawk (obj.) he," said. That one then

piya·'ŋ· aŋ a'ip·ïγa', qïma'ŋaiac·uru' aik̲·
his mother she said, "Stranger (obj.) say
(inter.) you

imɪ'xïmaŋwɑntï' pa^{x}qa'xw'ɔitcɪχa·^{a}χa'. qa'tcu ma'ik̲·anɪ
being strange claiming to go and "No, that I say;
to you (obj.) kill?"

ɥwa'c·utcɑnɪ nï'ni pa^{x}qa'q·w'a'iŋunɪ. ɥnɪ'ŋuts·
he (past) me me kill me off." Then

qa·mï'xanɪ 'ai' ^{u}'u'raiŋupïγa'. 'a'ik·w saγwɔ'xucavɪtcaŋ
jack-rabbit it went towards it. "Oh! gray hawk us
camp (obj.) (obj.)

ɥnɪ'vitci', a'ik·^{x}apïγa' qa·mï'χanɪ'χantïm' mɪntɔ'n'nɪts·.
comes to said (pl.) those having jack- running off.
attack," rabbit camp

maŋa'c·ampa witsï'uŋwarats aŋ' na·va'c·u qa·'^{a}vɪp·ïγa'
Only that bird hawk he without lay and sang
one concern

piŋwa'iav aŋ aŋa'ŋwa'^{a}. maŋac ca γwa'xucaɸɪ
his own she with her. That one gray hawk
wife

ma·nɔ'arup·ïγaiyaŋ' i'yat·ï ma·nɔ'arup·ïγa'. ɥnɪ'ŋumï^{i}ts·
jumped at him in in vain jumped at him in After doing
order to hold down, order to hold down. so

maŋa'iac·u ma·m·a''utsï aŋ' tca'a'ip·ïγaiyaŋ'.
that one (obj.) woman (obj.) she took hold of her.

naŋwa'i'^{a}cuaŋa'amɻ̈ narï'tsaŋ'wap·ïγaiyaŋ'am'. ɥnɪ'ŋuts·
Both they 2 her they 2 tried to jerk her away from each other. Then

maŋa'c·u saγwa'xucav aŋ' qa'sa'vuma·ŋaɸï 'aŋa'v'a·γɪt·ï'
that one gray hawk he with his own wing he being over him (obj.)

kwɪ'pa'p·ïγa' tɔ'tsï'a·ŋa wï^{x}pï't·'kiŋupïγa'. 'a·rɪ'k·ï
struck, his head (obj.) grazed. "Almost,

pa·vi′t·ɳ	cua′ɸᴀˣqaŋuntsanɪ′ⁱ.	ɪ̈′vʷaiyauq·ᴜ	piya·′m·
my elder brother,	you have nearly killed me."	Then	their mother

am‘	nanɪ′n·′aŋwɪtuγwa·m‘	tɪvʷɪ̈′naxaŋᴜpɪ̈γa‘.	mʷɪ̈mɪ′ntcu′
they	in different directions them	led away.	"You (pl.) (inter.)

anɪk·ˣ	na·γɪ̈′m·aŋuŋuc·ᴜ,	a′ip·ɪ̈γa′aim‘	wa·′m·a·′caγwɔ′ⁱtsɪŋw
do so	strangers to each other you?"	they 2 said	two old women

tuwα′tsɪŋwα′a′mauɸ	tca′a′iɻ̈·a.i‘.
on their own sons	while holding on.

qwaia′ŋqwᴀ‘patcɪatca′x·qaŋumɪ	to′mᵩ·′uŋun·ɪ‘
On the other side (past) you (pl.) it	make rumbling noise

nana′ŋqˣᴀqaitcua·q·aŋwɪ̈.
you (pl.) (inter.) hear it?

Translation.[19]

At that place they had a camp for the hunting of jack-rabbits. Now a certain one among them gave his wife a beating, and then that young woman ran off towards the mountain. There Gray Hawk was dwelling on a snow-covered peak, and with him was his mother. And then that Gray Hawk went off in yonder direction and there, right in the middle of the mountain, he found the woman. He returned with her to his house.

Then those who had a camp for the hunting of jack-rabbits began to miss the woman, and they called upon the white-breasted one[20] (to find her). Then that one, starting from the edge of the land, looked all over it; only that mountain peak there was left. When evening approached, (he returned and) arrived where were those having a camp for the hunting of jack-rabbits. "I have not seen her," he said; "only that snow-covered peak is left," said the white-breasted one. In the morning he went off to look over the snow-covered peak and on it he found the woman whom Gray Hawk was having as his wife. He started back home over his former way towards the camp for the hunting of jack-rabbits. "What do you all say that you will do to him?" said he. "With Gray Hawk, him who is not easily to be overcome, dwells that woman. What, then, will you all do to

him?" said that white-breasted one. (Then someone said,) "Let us call upon Sparrow Hawk!" "All right," said they, and called upon that Sparrow Hawk. To him they said, "Go ahead! lead the woman away from Gray Hawk. After you have done so to her, you shall have her as your wife," said they who had a camp for the hunting of jack-rabbits.

Then there in the doorway Sparrow Hawk was sitting and kept singing, "What say you all that you will do to that Gray Hawk, him who is not easily to be overcome, who has great power? Will you slay him?" said he, as he sat there in the doorway. Only that body of his is doing so, sitting and singing, but his soul went off and arrived at that mountain peak where his elder brother was. Then, upon arriving, he took hold of the woman and said, "She here is mine, having been given to me for a wife. Do you, then, without saying anything, give her up to me!" "I shall not give her to you; she is mine, having been taken up by me for a wife," said Gray Hawk. "Do not say that, say I, but quickly let her go! She is mine, having been given to me for a wife, that is what I say." "But she is mine, having been taken by me for a wife. Why, then, shall I give her up to you?" "Without saying that, quickly let go! Otherwise I shall slay you," said Sparrow Hawk. "All right, by no means shall I let her go. I do not care if you kill me," said Gray Hawk, as he held her by her arm. That Sparrow Hawk was holding her by her other arm.

"All right," said Gray Hawk. "If you are angered, in what way would the land appear, say you?" And then that Sparrow Hawk said, "When I am angered, the land would become filled with fog. And as for you?" "When I am angered, the mountains would all go up in dust, then all would be a level space," said that Gray Hawk. And then Gray Hawk said to his mother, "Should I be killed, you shall boil all of my body." And then he wrenched off one of (the young woman's) arms. And between them both they divided her body, (each pulling her to himself). After they had done so, that Sparrow Hawk killed Gray Hawk, and after he had gathered together all parts of the woman's body, all that had formed her body, he caused her to appear as she had been before.

Then that mother of Gray Hawk boiled him. Then, when it dawned upon the earth, from the sky was heard a noise as of flapping wings, and on the rim of the bucket (wherein he had been boiled) he lit; thereon he sang, "I shall go and slay Sparrow Hawk," said he. And then that mother of his said, "Do you speak of a stranger, of one

who is no kin of yours, since you talk of going to kill?" "No, that is what I say; (but) that one killed me." Then towards the camp for the hunting of jack-rabbits he proceeded. "Oh! Gray Hawk comes to attack (us)," said those having a camp for the hunting of jack-rabbits, as they ran away; but that Sparrow Hawk lay with his wife, as though nothing were happening, and sang. That Gray Hawk swooped down upon him to hold him down, swooped down in vain. After doing so, he caught hold of that woman; both of them tried to tear her away from each other. And then that Gray Hawk struck above him with his wing, but merely grazed his head. "Nearly, my elder brother, did you kill me," (said Sparrow Hawk). And then their mothers led them away in different directions. "Do you act as though you were strangers to each other?" said the two old women, as they held on to their sons.

Did any of you hear something make a noise on the other side?[21]

6. Coyote sets the Parturition Customs.

cina'ŋwavɪyaγw aŋa m·^{w}α'va' qanɪ'γa' piŋwą·'ŋ aŋ
Coyote, it is said (past), he there dwell, his wife she

aŋa'ruχw a'ip·ï'γa', cïï'xaŋqïxw'ain' 'a'^{i}c·ɪtcuv^{w}a·t·ɲn
to him said, "Go to get squaw-bush twigs for me being about to make gathering-basket I

aik[51] ɥmα'ntï'. ɲ·'mai, a'ip·ï'γa' cina'ŋwaɸɪ. ɥnɪ'ŋuts
say being there-from (obj.)." "Yes," said coyote. Then

o'xpa·ŋqw'aip·ï'γa' cïï'v^{w}ïmpï'aiyauv 'u'ra'. tïv^{w}ɪ'tc'
went off in yonder direction his own squaw-bush towards it. Very

miɔ'n·ɪ ɥni'n'nip·ï'γa' naŋqa'p·ï'γa' qa·'p·i'. 'a'ik·w,
far distant was doing along heard singing (obj.). "Oh!"

a'ip·ï'γa' cina'ŋwaɸɪ, pua'ru'a'iyuruɔn·ɪχain·ɪ' cu'wαru'anɪ
said coyote, "Seems I am getting supernatural power, almost (inter.) I

nɔ·n·ɔ'c·i' narï'v^{w}i puα'xant ɥŋwarï nï''ɪ.
dream, already medicine-man am I."

ï′v^{w}aiyauq·u naŋqa′ƫsaŋwi̯nɪ′p·ïγa‘ qatcu″uq·‘ naŋqa′p·ïγa‘.
Then stood and listened, not it heard.

ï′v^{w}aiyauq·‘ paγa′in^{yx}qwɪ′p·ïγa ɥnɪ′ŋut· naŋqa′p·ïγai′cuq·w
Then started off, then again heard it,

tɪra′c·kwɔp·ïγa′ic·u. ɥnɪ′ŋut· naŋqa′ƫsaŋɥnɪp·ïγaic·u″q·w
again stopped. Then again stood and listened to it,

’a′t·ɪnaŋq^{x}pïγaik· ɔ′v^{w}aiyauq·‘ qa·′q·‘pi‘. ni̯m^{w}ɪ″
heard it well then singing of many (obj.). “We

anɪ′k·a·^{a5}[52] kwi·′mʊ·^{u}rɑntɪk·amɪ′aγa‘,[53] a′ik·ʌpïγa‘
are doing journeying in order to eat people,” said (pl.)

qa·′m’mɪaγa tuγumpapaiya·′^{a}ruq·‘ nɔntsɪ′k·amɪaγa‘ ma·m·u′c·
singing along beneath sky-vault flying along those

ɔva′n·aŋqaŋw ɑm‘. waa′n·ɪya·′vɪŋw am‘ nanɪ″naq·wɔyaγa·′-
geese they. Two chiefs they at both ends of it

maxqam wi̯nɪ′m·ɪap·ïγa‘. cina′ŋwav aŋ‘ pi̯nɪ′k̲·aip·ïγa’aim‘.
they stood while journeying. Coyote he saw them.

ɔ′v^{w}aiyauq·w a′ip·ïγa‘, ni̯″^{ɪ} ma·n·ɔ′q̇·woq·‘ qa·nɪ′t·ɪrï′ai‘
Then said, “I all (obj.) them camp-places (obj.)

pa·′p·a·γantï‘ qa·′q·aiva·ntsɪγɑntï‘ mi̯m^{w}ɪ′a·ntsɪγɑntï‘
spring-having (pl. obj.) mountain-having (pl. obj.) divide-having (pl. obj.)

kwɪ‘kwi′tcuva′tcɪtcï‘ pa·va·′n’nɔantsɪγɑntï‘ ma·n·ɔ′q·u
knoll-having (pl. obj.) valley-having (pl. obj.) all (obj.)

nɪŋwï′ai’yaq·w pu‘tcu′tcuγwai’yɪq·w. ïv^{w}ɪ′an ɥnɪ′ŋuts·
their people (obj.) know them. Go ahead (pl.) me then

ni̯’[54] na′up·an ma·m·a·′nɪ ni̯′ŋum ɥnɪ′ŋuts· mǫi̯′mpa·ŋum‘,
I like self me make (pl.) me, I you then shall lead you,”

a′ip·ïγa‘ cina′ŋwaɸɪ. ‘anɪ′aŋ a′ik·ˣ cina′ŋwav aŋ‘,
said coyote. “What he say coyote he?”

a′ik·‘pïγa‘ narï′vʷiŋuq·waχa‘. ma·n·ɔ′q·oya·q·‘ pu‘tcu′tcuγwar
said (pl.) while asking each other. “All (obj.) them, (he) says, knowing

a′iyaŋ ‘aik·ˣ uru′ac· tïvʷi′p·ï‘ pu′u′rainaŋ[55] ɥni′nA.
that he say them lands (obj.) whither our doing.

maŋa′c· ï′vʷaiyauq·u nɪa·′vɪŋ′wa·m· aŋ a′ip·ïγa‘,
That one then their chief he said,

impʷa′iaŋ a′iva mʷα′ŋ‘ cina′ŋwav aŋ‘ qa′tcu ’a′iyuŋwai′t·ɻm‘
“Let him shall say that coyote he, not being good (neg.);

maa′it·ɪŋk‘tïvʷa·ŋaraŋwA.
he will cause us to be found out.”

cina′ŋwav ɥmu′Rqwa·x· NUˣqwɪ′m′mɪap·ïγa‘ wa′a′ŋɪpax·pïγa‘.
Coyote moving under them ran along, shouted while journeying.

‘aa′ik·w, a′ip·ïγa‘ nɪa·′vɪŋ′wa·mï, anɪ′χaiaŋaraŋwA
“Oh!” said their chief, “so doing he us

maa′it·ɪŋk‘tïx·qw′aiva. ïvʷï′aŋaraŋwA na·′p̣·antuγwa·ŋ
will perhaps cause to be caught. Let us him together him

wï‘cɪ′amamaxava·ŋ‘, a′ip·ïγa‘ nɪa·′ᵃvɪŋ′wa·m‘. tïvʷa
shall give him feathers,” said their chief. Down

ɥnɪ′ŋut· a·ŋa″vantux·w yuwα′k·ɪpïγa‘ cina′ŋwavɪ‘.
then on to him flew down (pl.) coyote (obj.).

cina′ŋwaɸɪ na′q·‘tɪŋq‘pïγa.[56] wï‘cɪ′amamax·pïγaiyaŋ
Coyote dodged several times. Gave (pl.) him feathers

na·′p̣·antux·wA cina′ŋwavɪ a′ik·‘pïγa‘, ïvʷï″ca’ᵃ nɔntsi′q·u
together, coyote (obj.) said (pl.), “Go ahead! fly off

marï avɪ′tcɪtcï‘ a’o′ra‘ ma·m·a′i ɥnɪ′ŋuts· paiyɪ′ŋumpa‘.
that little ridge towards from on then shall return.”
(obj.) (obj.) it, that

ɣ·′mai, a′ip·ïγa‘ cina′ŋwaɸɪ nᵩ·ntsï′q·ʊpïγa a·vɪ′tcɪtcï‘
"Yes," said coyote, flew off, little ridge (obj.)

qwaia′ŋqwɔp·‘ nᵩ·ntsï′p·ïγa‘. anɪ′an ‘aik·ˣ, a′ip·ïγa‘
beyond flew. "That I say," said

nɪa·′vɪŋ′wa·m‘. umʷα′nɪva·nt ɥwaru′′ᵅ mʷα′ŋA cina′ŋwav
their chief. "About to be doing thus he is that coyote

aŋ‘ qatcu′raŋwA tïvʷɪ′tsɪχava·ŋ′wa′it·ɪraŋwA. cina′ŋwaɸɪ
he, not us being about to obey (neg.) us." Coyote

qᵩ·′nɪpïγa a·vɪ′tcɪtcï‘ mana′ŋqwpai′yɪq·w ‘a·mu′ɸA
came back little ridge (obj.) from its other side, at them

pɪ′tcɪpïγa‘. ɔ′vʷaiyauq·‘ maŋac· nɪa·′v aŋ a′ip·ïγa‘,
arrived. Then that one chief he said,

qatcU nᵩ·ntsï′n′ɪva·ŋwa’ nɻmʷi′ɔax·tux·wA qatcU
"Not shall be flying around around us, not

wa’a′ŋɪva·ŋwa’ qatcU qa·′va·ŋwa’ pa’a′n·i‘. ɣ·′mai,
shall shout, not shall sing loud. "Yes,"

a′ip·ïγa‘ cina′ŋwaɸɪ.
said coyote.

ma·′n·un·ɪ ya·′c·ɪŋup·ïγa‘ tuγu′mpai ’aura‘.
All started to fly sky (obj.) towards it.

tï′vʷa ɥnɪts· ya·′c·pïγa‘ pu’u′raiv ɥnɪŋ u’u′ra‘.
Westward then flew (pl.) whither their own do towards it.

cina′ŋwav aŋ a·m·ɔ′ax·tux·w[57] nɔntsï′vurup·ïγa‘.
Coyote he around them flew hither and thither.

ï′vʷaiyauq·w a′ip·ïγa‘ nɪa·′vɪŋ′wa·m‘, wï‘cɪ′aia·ŋaraŋwA
Then said their chief, "His feathers (obj.) we

ɔva′q·aŋ·ᵘᵐpa·c· maa′it·ɪŋk‘tïvʷa·ŋaraŋw uru′ac· ani′χa‘.
shall again pull out (pl.), he will cause us to be found out that (obj.) doing."

ɔ′vʷaiyauq·ɔaŋ‘ tcatca′i′p·ïγaiam‘ tuγu′mpapaiya·′ªva·ntux·w
Then him they took hold of at sky-vault,

wï‘sɪ′aiya·ŋ ɔva′q·aŋup·ïγa‘. cina′ŋwav aŋ‘ pɪ‘tcu″ɑmɪ
his feathers (obj.) took off (pl.). Coyote he downward

cu′r′urup·ïγain·ɪ‘ tïvʷi′p·uvʷa·ntï kwɪ‘pa′p·ïγa‘ tʌ‘pa′c·pïγ
made noise of whizzing, being on ground (obj.) fell, lay senseless,

ɥnɪ′ŋuts· pina′ŋqwA cuwa′p·itcɪp·ïγa‘. sa′a′p·i‘
then soon came to. Mush (obj.)

pɟnɪ′k̲·aip·ïγa‘. a′ik·w, a′ip·ïγa‘, tïγï′vutsɪŋwɥnɪ′anɪ
saw. “Oh!” said, “my friends, it seems,

sa′a′m·amax·qaɪnɪ, a′ip·ïχa‘ tɪ‘qa′xaik·w.
have given (pl.) me mush,” said while eating it.

pinaŋqw ɔ′vʷaiyauq·‘ tɪ‘qa′m·au′p·utsïq·w cɪˣpï′χïru-
Soon then having finished eating it felt like

tca·q·aip·ïγain·ɪ‘,[58] maa′inɪpïγ ɥnɪ′ŋuts· tɔ‘tsï′va·ntïɑɸï.
cold thrill going through head, touched then being at his own head (obj.).

‘aa′ik·w, a′ip·ïγa‘ cina′ŋwaɸɪ, tcɔˣpɪ′k·ɪar′ɔn
“Oh!” said coyote, “brains (obj.) (inter.) I

ɥnɪ′k̲·a‘ tɪ‘qa′χa‘, a′ip·ïγa‘. pɪ‘pɪ′t·a′nɪ′t·ɪγax·pïγa‘.
was indeed doing eating?” said. Tried to vomit.

na·ŋa′i′aip·ïγa‘ cina′ŋwaɸɪ, ïvʷïn naŋwa′x·pa·mpa′amï.
Was angry coyote, “Let me shall follow their tracks.”

tïvʷa′im′mɪap·ïγa‘ cina′ŋwaɸɪ ‘a·vɪ′ŋUpax·pïγa‘. pinaŋq
Traveled west coyote, passed night after night on journey. Soon

ɔ′vʷaiyauq·‘ naŋqa′p·ïγa′aimï qa·′m·ɪa′nam‘. cina′ŋwav,
then heard them their singing while moving along. “Coyote,”

a′ik·ʻpïγa, u′vʷa·ŋʻ nɪŋwï′rïraxwɔ́p·aʻ a·vi′ʻ ma·m·a″utc
said (pl.), "there she right among people lies woman

uŋʻ imi′ uŋwa ’a′c·ɪntuina′ᵃmɪ. ɔ·′mai, a′ip·ïγaʻ
she, of you she your liking. "Yes," said

cina′ŋwaɸɪ. ʻava ʻarï′ac· qanɪ′p·ï ʻava pɪ′tcɪxw′aip·ïγaʻ
coyote. There that (obj.) former camping place (obj.) there went and arrived

pʊʻca′χaip·ïγaiaŋʻ mam·a″utsïʻ ɥnɪ′χaic·uaŋʻ maa′ip·ïγaʻ.
looked for her woman (obj.), so doing her found.

axa′n·ɪva·′ŋan u′vʷaiʻ, a′ip·ïγaʻ cina′ŋwaɸɪ.
"How shall I her do then?" said coyote.

uŋwa″vantïγwa′ŋʊpïγaʻ saχwɪ·′ai′aŋw uvʷa″anʻ wïwï′n′ɪˣqup·ïγaʻ
Got on top of her, her stomach (obj.) on it began to stand stamping.

ɥnɪ′χcu′uŋw wï′ï′k·ʊpïγaʻ maŋa′c· ïŋa·″pitc aŋʻ.
So doing to her, fell out that one baby he.

axa′n·ɪva·ŋan uvʷaiʻ, a′ip·ïγaʻ cina′ŋwaɸɪ.
"In what way shall I do to him then?" said coyote.

ï′vʷaiyauq·uŋwa yï′ï′k·ɪpïγa′aiŋwa paiyɪ′k·ʻpïγa ’u′ra
Then him swallowed him, came back towards it

tïvʷɪ′p·uaiauɸï. a·vɪ′ŋʊpax·pïγaic·ʊ saχwɪ·′a·ɸaˣqa′ŋqïpïγaʻ.
his own country (obj.). Again passed night after night on journey, had stomach-ache.

ma′m· un·ɪvä·ntï mam·a″utsʻ, a′ip·ïγaʻ cina′ŋwaɸɪ.
"In that way being about to do woman," said coyote.

ï′vʷaiyauqʻ qumu′ntuaʀïpïγaʻ. ɥnɪ′ŋumïtsʻ wa′a′p·ïʻ
Then heated stones on fire. After doing so of cedar

pʌ'pa·'raŋqai o'mʌ pɨrï''rïp·ɨγa ɥnɪ'χ'uŋw ïŋa·''pitc
limb (obj.) on it hung on; while he did so baby

aŋ' wɨ'ï'k·ʊpɨγa'. ɨ'vʷaiyauq·' mʷɪɔ't·ɪγan·ɪ'
he fell down. Then when at considerable distance

qʊ'qwa'iɔnaγw'a'iŋup·ɨγa'. pɪ'tcɪpɨγa' na'a'it·ɪp·ɨγa'aik·w
went to get armful of wood. Arrived, caused it to burn;

qumu'ntïaʀïqwainaɸɨ uvʷa''a·χ a·vɪ'p·ɨγa' yu·'t·uitcï'
his own having heated stones on fire on top of it lay, being warm (obj.)

pa·i ivi'p·ɨγa'. ɥnɪ'ŋuts· tsï'q·uŋ'wanumpuʀpɨγa ɥm
water (obj.) drank. Then made hair-scratcher, with it

ɥnɪ'ŋuts· nantsï'x·quŋ'ªpɨγa'. i'in· ɥnɪ'vä·ntɪ
then scratched himself in hair "In this way being about to do

ma·m·a''uts· nïntu'aŋqïŋuts·, a'ip·ɨγa' cɪna'ŋwaɸɪ.
woman having given birth to child," said coyote.

Translation.[22]

Coyote, it is said, was living there. His wife said to him, "Go and get squaw-bush twigs for me, who am going to make a gathering-basket, I say, out of them." "All right," said Coyote, and then he journeyed off in yonder direction towards his squaw-bush. He was very far away (when) he heard singing. "Oh!" said Coyote, "it looks as though I am going to be a medicine-man; perhaps I am going to dream.[23] Already I am a medicine-man." And then he stood and listened, did not hear it. And then he started off. Then he heard it again, stopped again. Now again he stood and listened to it; this time he already heard well the singing of many: "Thus we do, traveling in order to eat people," said they, singing along under the sky, those geese, as they flew along. The two chiefs stood at either end of the line as they travelled along. Coyote saw them, and then he said, "Of all the camping places—those with springs, those with mountains, those with divides, those with knolls, those

with valleys—all their people I know. Do you, then, make me into one of yourselves, and I shall lead you," said Coyote. "What did Coyote say?" said they, asking one another. "He says that he knows all those lands towards which we are going." That chief of theirs then said, "Let that Coyote talk, he is not a good one. He will cause us to be found out."

Coyote ran along under them, shouted as he went along. "Oh," said their chief, "in doing so he might cause us to be found out. Let each one of us give him feathers," said their chief. And then down on to Coyote they flew. Coyote kept dodging. Each one gave him feathers; they said to Coyote, "Go ahead! fly off towards that little ridge, and from it, then, you will return." "All right," said Coyote, and off he flew, flew beyond the little ridge. What did I say?" said their chief. "That Coyote will always be doing thus, he will not obey us." Coyote returned from the other side of the little ridge, arrived where they were. Then that chief said, "You shall not keep flying around us, you shall not yell, you shall not sing out loud." "All right," said Coyote.

All set off flying towards the sky; westward, then, they flew off whither they were bound. Coyote flew back and forth around them. Then their chief said, "Let us pull out his feathers. By doing that (which he is doing) he will cause us to be found out." And then they took hold of him under the sky and pulled out his feathers. Down came Coyote, making a whizzing noise; he fell upon the earth and lay senseless. Then, after a while, he came to. He saw mush. "Oh!" said he, "my friends, it seems, have given me mush," he said, as he ate it.

Then, after a while, when he had finished eating it, he felt as though a cold thrill went through his head; and then he touched his head. "Oh!" said Coyote, "is it my own brains that I have been eating?" said he. He tried to vomit. Coyote got angry (and said), "Now I will follow in their tracks." Coyote journeyed westward, he camped several nights on his way. Then, after a while, he heard them as they moved along singing. "Coyote," they said, "there in the midst of the people lies the woman whom you like." "All right," said Coyote. There at that old camping place he arrived. He looked for the woman and, in so doing, found her. "What, then, shall I do to her?" said Coyote. He got on top of her, stood stamping on her stomach. Just as he did so, that baby fell out.

"What, now, shall I do with him?" said Coyote. And then he

swallowed him, and he turned back towards his own country. Again he camped several nights on his way; he had a stomach-ache. "In that way will it always be with a woman," said Coyote. And then he heated stones on the fire. After doing so, he hung on to a cedar limb; as he did so, the baby dropped down. Then he went off to a considerable distance for an armful of wood. He arrived, built a fire of it. He lay on top of the bed made of rocks that he had heated; he drank warm water. Then he made a head-scratcher and scratched his head with it. "In this way shall it be with a woman when she has given birth to a child," said Coyote.

7. The Theft of Fire.

m·ʷɑ′va‘	qa·mï′χanɪ′aγaip·ïγai‘tuai‘			cina′ŋwav	aŋ
There	people had jack-rabbit camp,			coyote	he
aro″ap·ïγa‘	nɪ′a·vɪŋ′wa·mï.			qa·mï′ya′ik·ǂpïγa.	
was	their chief.			Hunted (pl.) for jack-rabbits.	
umu′vʷ′antuχw	ɥnɪ′ŋuts·	maa·′ɸï	tuγɥ′ŋ′wɪp·ïγa.		uvʷa′
On to them	then	thing	fell down as from sky.		There
ɥnɪ′ŋuts·	ma·n·u′n·ɪ	nara′q·witcump‘pïγa.		imp	aro″ª,
then	all	gathered together.		"What	is?"
a′ik·ǂpïγa.	ï′vʷaiyauq·‘	sɥna′ŋwav		a′ip·ïγa,	ɪ′ɪ′tc‘
said (pl.).	Then	coyote		said,	"This
qʊ·′nan·ɪ	nayava′i‘	miyɔ′t·ïm·anaŋqwa		na′a′intï	ɥmant
like fire	seems,	from far distant place		burning (obj.)	being from it
aro″ª.	tɑ·ŋwa″	‘aroam·ɪ‘	qa′tc·u	quna″ap·ai‘	
is.	We	are wont to be	not	fire (neg. obj.)	
taŋwa′i	aʀ	na′a′it·uiǩ·anaraŋwa.		ɥni′ts·	ta′ŋwa
of us	it	our causing (pl.) to burn.		Then	we
tɪ‘qa′q·anaraŋwa		sa·′ŋqaχoôq·w	tɪ‘qa′q·amɪ‘.		tïvʷɪ′ts·
our eating (pl.)		when it is raw	always eat (pl.).		Very

'a'iyuχuwaq·ˈ
it would be good

'ɪ'tcɪaraŋWA
this (obj.) we

qu·na'iˈ
fire (obj.)

pïv^{w}a·'ntïm·anaŋqwa·q·
from being where it

ɥnɪ'ŋUqwainA
having done

ta·ŋwa'i'yaq·W
of us it

mam·a'aik·ˣ
find (pl.).

'a'iyuχu·p·
Good would

ur uru''aiˈ
it is

ta·ŋwa'iˈ
of us

tɪˈqa'q·anaraŋWA
our eating (pl.)

qWAˈsɪ'ɬ·uiɬ̵·a·q·ɔ-
when it is cooked,

waq·ˈ
tɪˈqa'q·aχuAˣqaraŋw
when we eat (pl.) it

uru'aχuˈ
would be

sU·''aiyuχU·p·ï,
would very good,"

a'ip·ïγaˈ
said

cina'ŋwaɸI.
coyote.

m·^{w}a'va
There

n·ara'ɋ·omˈqa·'yuc·U
as were still gathered (pl.) together

sina'ŋwav
coyote

aŋ
he

a'ip·ïγa,
said,

ïv^{w}ï'aq·ˈ
"Go ahead, it

wa'n·uyuaq·ˈ
there being it

tuγumpapaiya·'m·aiYU
from sky-vault

pi̯nɪ'ɬ̵·aiχw'a'iŋU
go in order to see

pïma'naŋqwa·q·
wherefrom it

uR
it

'i'tcïˈ
this (obj.)

tuγɥ''wina·q·ˈ.
it falling down from sky."

maŋa'iac·
That one (obj.)

aŋa'ruxw
to him

maa'ivätcaiya·tcï
chicken-hawk (obj.),

imi''
"You

'aro''ˣ
are

nɔntsɪ'n'ivätc·,
being wont to fly around,"

a'ip·ïγaˈ
said

cina'ŋwaɸI.
coyote.

'ɥ·'mai,
"Yes,"

a'ip·ïγaˈ
said

maa'vatcaiya·tc·.
chicken-hawk.

ï'v^{w}aiyauq·ˈ
Then

nɔntsi'k·Upïγaˈ
flew off

tuγu'ntux·w.
upward.

ɥnɪ'ŋuts
Then

ɥnɪŋuts·
having so done

tïv^{w}ɪ'p·ï
earth (obj.)

'ava''a·x·I
over it

qwauˈ
off

nɔntsɪ'p·ïγaˈ.
flew.

mava'iyun·ɪ
From a distance

ɥnɪ'ŋuts·
then

wa'q·
hither

am·u'uraic·U
towards them again

paiyɪ'ŋUpïγaˈ.
returned.

ï′vʷaiyauq·ʻ cina′ŋwav a′ip·ïγa, ïvʷï″ca' i′m
Then coyote said, "Go ahead, you

ᴀʻta′q̇·ɔts· nɔntsï′q·ʻ tuγu′ntux·w. ɥ′mai, a′ip·ïγa
crow fly off upward." "Yes," said

ᴀʻta′q̇·ɔts·. ɥnɪ′ŋut· nɔntsɪ′k·ʊpïγa ɥni′c· ani′χw′aip·ïγaʻ
crow. Then flew off, in that same way went and did,

tïvʷɪ′p·ï mava′a·x·ɪ nɔntsï′γw′aip·ïγa. uvʷa·′aiuc·u
earth (obj.) over that went and flew. From there again

waq·ɪ mɨ̈ɲï′c·ɪpïγa wa·q· ɥmu″ura ɥmu′ɸ pɪ′tcʻpïγaic·u
hither turned around hither toward them, at them again arrived.

ma·n·ï′n·ɪ wïwɪ′c·′ya·χɑntïmʻ tuʻpʷi′p·ïγaʻ ma·ŋa′c·amp
All having feathers (pl.) were used up, only that

uvʷaiʻ pa·γï′ aŋʻ piya′iʻpïγaʻ. cina′ŋwav a′ip·ïγa,
then fish he was left. Coyote said,

imi′ntcu' aru″ᵃ wɪʻcɪ′a·χant ɥnɪ′ts· nɔntsï′va·ts·.
"You (inter.) are having feathers then being about to fly.

ïvʷï″ca'ᵃ nɔntsɪ′mMAʻqïŋ′wAʻ, a′ip·ïγaʻ cina′ŋwav
Go ahead try to fly," said coyote

aŋa′rux·wA. ɣ·′mai, a′ip·ïγaʻ paγï′ aŋʻ. ɥnɪ′ŋuts·
to him. "Yes," said fish he. Then

tuγu′ntux·wA nɔntsï′q·ʊpïγaʻ. cina′ŋwav a′ip·ïγaʻ,
skyward flew off. Coyote said,

pï′ʻpï′t·ɪnaiya·ŋʻ.[58a] ma·m·u′c·uaŋA pï′t·ɪnap·ïγaiyaŋA
"Follow (pl.) him with your eyes." Those him followed (pl.) him with eyes

tuγu′mpaiya·ŋ a′a′uraʻ tï·′iyaŋʻ nɔntsï′χuaŋʻ ɥni′tsɪaŋʻ
sky (obj.) he towards it up he as he flew, then him

ma·m·a·″aŋɪt̓·ɪp·ïγaiyaŋʻ. ma·va ɥnɪ′ŋuts· mantcu″aikʻqai-
(pl.) caused him to be lost. There then waited (pl.) for him,

p·ïγaiaŋˈ pina′ŋqw ɥnɪ′ŋuts· pɪ′tcˈpïγa. ïvʷi′n·iya′ª
soon then arrived. "Go ahead quickly

tïnɪ′, a′ip·ïγaˈ, pi̯nɪ′ɮ̆·aiɮ̆·ai′namɪ, a′ip·ïγaˈ cina′ŋwaɸɪ.
tell," said, "what you saw," said coyote.

iva′tcˈ tïvʷɪ′p·ï[59] qïŋwa·′ªva·ntï naˈ·na′aintcïniˈ
"Far off of land being at edge like burning (pl.)

pi̯nɪ′t̆·uɑq·a, a′ip·ïγaˈ pa·γï′ aŋˈ. ani′an ˈaik·ˣ,
looks something," said fish he. "What I say?"

a′ip·ïγaˈ cina′ŋwaɸɪ. ïvʷï′raŋwA qu·na′i ˈɔaiˈ
said coyote. "Let us fire (obj.) it (obj.)

ya·′m·ɪava′aq·w ɥmu′ŋwantux·w ɥmï′ac·u quna′q·aχantïmï′aq·w.
shall go (pl.) to fetch it away from them them having (pl.) it as fire.

ɪ′itc arɔ″amiˈ qa′tcu qu·na″ap·ɑ ta·ŋwa′i aR
This is wont to be not (real) fire (neg.) of us it

na′a′it·ɪɮ̆·anaraŋwA, a′ip·ïγaˈ cina′ŋwav aŋˈ. ɣ·′mai,
which we cause (pl.) to burn," said coyote he. "Yes,"

a′ikˣpïγaˈ ma·n·u′n·tˈ. ïvʷï′raŋwaxa′ª qu·na′i ˈɔaiˈ
said (pl.) all. "Let us, then, fire (obj.) it (obj.)

ya·′m·ɪava·′aq·w.
shall go (pl.) to fetch it."

ma·n·u′n·[60] ɥnɪ′ŋuts· ta·va′iˈ yaa′uq·win u′u′raˈ
All then sun's setting towards it

pɔru′q·upïγaˈ. cɪna′ŋwavɪyaŋamï moi′m′mɪap·ïγaˈ qwa·vɪ′ŋupax·-
started out (pl.). Coyote he them led along, stopped to camp

pïγa. u′vʷai a′ip·ïγaˈ cina′ŋwaɸɪ, ïvʷï″ca′ i′mɪ
(pl.) At that while traveling. place said coyote, "Go ahead! you

mo′ƚ·utcats· tuγu′ntuxwA nɔntsï′k·U ɥnɪ′ŋuts·
humming-bird upward fly off, then

na′a′int uR pi̯nɪ′ḵ·aiχwa′a. ʻa′iŋumïx·qa′aŋw tuγu′ntuxw
burning it go and see." After he had said so upward

maŋa′c·U mo′ƚ·utcatc aŋʻ nɔntsɪ′k·Upïγaʻ. qa·′tc·U
that one humming-bird he flew off. Not,

ɥnɪ′ŋUtsïc·ampA pi̯nɪ′ḵ·aip·ïå′aik·w pIʻpɪ′tcʻpïγaʻ. maŋac·
although having so done, saw (neg.) it, arrived back. That one

ɔ′vaiyauq·U cina′ŋwav aŋ a′ip·ïγa, ïvʷï′′ca′
thereupon coyote he said, "Go ahead!

i′mI paγï′ʻ nɔntsï′q·uc·U tuγu′ntux·wA maŋac·
you fish fly off again upward." That one

ɔ′vaiyauq·U pa·γï′ aŋʻ tuγu′ntux·w nɔntsɪ′k·Upïγaʻ
then fish he upward flew off,

pinaŋqw ɥnɪ′ŋuts· pi′tcʻpïγa. ɥnɪ′ŋuts a′ip·ïγaʻ,
soon then arrived. Then said,

tca·χɪ′p̣·aq·w aïvʷ uru′′a, maŋac· paγï′ aŋʻ.
"It near now is," that one fish he.

ï′vʷaiyauq·U pɔru′q·Upïγaaic·U qwa·avɪ′ŋUpax·pïγaaic·U.
Thereupon again set out (pl.), again stopped to camp (pl.) while traveling.

su·′tcaχɪp· ï′vʷaiyauq· uru′′ap·ïγaʻ marï′c·U qanɪ′aγant
Very near thereupon was that (inan.) provided with houses

aR pu′u′raiyam ʻan·ɪ′n·a·mï. maŋac· ï′vʷaiyauqʻ
it whither they their so doing. That one thereupon

sɪna′ŋwav aŋ a′ip·ïγaʻ, mʷi̯′mI ma·n·u′n·ɪʻ qaŋqa′ni
coyote he said, "You (pl.) all each house (obj.)

o·′n·auq·wA i̯mʷï′iχw′aivaʻ. nɪ′χain·ɪʻ nia·′avɪ uŋwA
among them shall go and arrive I also chief's he

qanɪ′vaauŋwɪ pi′tcɪχwa′aiva‘. ɥnɪ′ŋuts· mʷi̯mɪ mama′x·piαφï
in house shall go and arrive. Then you (pl.) what has been given to selves (obj.)

qatco′°q·w ma·n·ɔ′q̇·oq·w tɪ‘qa′q·ava·ŋwa′ª, a′ip·ïχa‘
not it all of it shall eat (pl. neg.),” said

maŋac· cɪna′ŋwav aŋ‘. umʷa′ntï‘ taŋa′na·χ′ɪ′k·waφï
that one coyote he. “Being thereof (obj.) into own knees it

mara′ŋˣk̲ava. ɥnɪ′tsɪtsaŋwA cɔ·′it·uγwanumʷac·U
shall put (pl.). Then we on one night

naiya′ŋwɪŋqït·uα′xava‘ nï′ᴵ qɔ‘cɔ′vurup·ïanɪ iʾ′ɪ′tcï‘
shall have hand-game with them; I my prepared roll to catch fire (obj.) this (obj.)

pa·′γïanɪ pïma″aq·wA wɪ‘tca′q·ain a′mA quna′q·wïï′va‘.
my head-hair (obj.) to which it having been tied there-with shall take fire.

tA‘cï′antï‘ tɪγa′iχ·U qu·na′ian ‘ɔai‘ uvʷa″a·x·ɪ
Dawn (obj.) when appearing my fire (obj.) it (obj.) over it

ª′a′p·ɪ‘qova ‘a′ŋwai’ɪn·ɪ ani′vä‘ mʷi̯mʷ ï′vʷaiyauq·
shall lean back and forth like signalling shall do, you (pl.) thereupon

i·′po·tsɪnɪˣqa′q·aiva‘. ‘ɥ·′mai, a′ik·Apïγa‘.
will all be ready to start off (for race).” “Yes,” said (pl.).

ɥnɪ′ŋuts· po·ru′q·Upïγaaic·U tïvʷa′‘. uvʷa′iya·ªruq·wA
Then again started off (pl.) down. Next to it

qa′ivavɪtcï umA pi̯nɪ′uγwɪp·ïγa‘[61] ta·va′iˣk̲ap·ɪ‘.
mountain ridge thereon sat down (pl.) and watched (bushes) set fire to by several (obj.).

ɥnɪ′k̲·aŋumï′ɪts· mi̯n·ï′s·′its uŋwa′t·ɪk̲·aŋup·ïγa uvʷa″antux·wA
After having so done (pl.) having gone back home (pl.) caused (pl.) to rain thereon

ta·va′iˣk̲aq·a′in·aɸï. ma·n·ɔ′n·ɪ ɥnɪtc arï′c·u qu·′n aʀ
their own having-been set-on-fires. All then those fires they

tu·γwi′navɪtc‘pïγa‘. ɥnɪ′ŋuts· ma·va′‘ yuχwɪ′χaaic·u
went out (pl.). Then there again sitting

pɔru′q·upïγaaic·u qanɪ′aγant u′u′ra‘. ma·va′ ɥnɪ′ŋuts
again started off (pl.) camp toward it. There then

ĭmʷt̄′iχw′a′ip·ïγa‘. cina′ŋwav a′ip·ïγa‘, nɨ̈mʷɪ ‘anɪ′k·ˣ
went and arrived (pl.). Coyote said, “We (excl.) are doing

na·va′c·u qanɪ′vaγɪk̲·ani·ⁱχa‘ tïvʷɪ′p·ïa′ianɨ̈mwɪ u′vʷa·i
just for fun visiting around in houses, our country (obj.) from it

anɪ′k̲·ani·ⁱχa‘. ïvʷɪ′anïm ɥnɪ′ŋuts· naia′ŋwɪŋqïq·anïmɪ,
doing about. Go ahead (pl.) us (excl.) then play hand-game (pl.) with us,”

a′ip·ïχa‘ maŋac· cina′ŋwav aŋ‘ nɪa·′vɪampaχaŋwïnɪx̲aɪ.
said that one coyote he standing and talking as chief.

ïvʷɪ′a·m ɥnɪŋuts i′mï ma·n·ɔ′q·ɔ a′ivaiyaŋwan ɑmï
“Go ahead (pl.) they then these all (obj.) my companions they

qa·nɪ′aŋum a′uṗ·a′ª nana′c·u·′yuŋqwaiyuc· ïï′m′ɔiva‘
your houses throughout them being just one to one another will arrive (pl.)

qa·nɪ′aŋum ana′uq·wa, a′ip·ïγa‘ cina′ŋwaɸɪ.
your houses (obj.) among them,” said coyote.

maŋac cina′ŋwav aŋ‘ nɪa·′vɪŋ′waiya·m‘ qanɪ′va‘
That one coyote he their chief’s at house

pɪ′tc‘pïγa‘. cina′ŋwavɪ aŋ‘ wa′a·′mpi sa′a′ŋqïpïγaiṫ·uaiyïaŋ‘
arrived. Coyote (obj.) he cedar berries (obj.) they made mush for him.

cɪna′ŋwaɸɪ tï′ntɪˣqap·ïγa. ï′vʷaiyauq·ᴜ naia′ŋwɪp· aʀ
coyote ate well. Thereupon hand-game it

tïγa′ï‘pïγa‘ sɪna′ŋwav aŋ a′ivɪaŋuŋwai′aiɸï naia′ŋwɪŋqï‘t·uɑq·ˣᴀ-
took place, coyote he with his companions were hand-game

pïγa. ï′vʷaiyauq·ᴜ ma·m·u′c· a′ik·ˣᴀpïγa‘, cɪna′ŋwavin·ɪ‘
gambled with. Thereupon those said (pl.), "Coyote, it seems,

qu·na′i′niaraŋwᴀ ya·′x·ɪk̲aai‘ taŋwa′ŋwantux·wᴀ. qa′tcᴜ,
our possessed fire (obj.) has come to get from us." "No,"

a′ip·ïγa‘ cɪna′ŋwaɸɪ, nï′mɪ na·va′c·ᴜ ‘anɪ′k̲·an·i·’ɪ‘ miya′q·a-
said coyote, "we (excl.) just for fun are doing about travel-

ni·ⁱχa‘ tïvʷɪ′p·ï‘ ma·va′å·x·ɪ nï′mwɪ qa′tc·ᴜ qu·na′i‘
ing around earth (obj.) over that, we not fire (obj.)

warï′χɪŋwai‘t·ïm‘. nïmʷɪ′χain·ɪ‘ qu·′naq·aχantïm‘ mʷi̯mɪ′c·amp
being (pl.) in need of (neg.). We also having fire (pl.), you only

ɥnɪ′ŋuts· qa′tc·ᴜ qu·nai′ni′k̲·ai‘t·ïm‘. ï′vʷaiyauq·‘
then not possessing (pl.) fire (neg.)." Thereupon

naia′ŋwɪp· aʀ tïγa′ï‘pïγa‘ cɪna′ŋwav a′ŋ a′ivɪaŋuŋwa′i′aiɸï
hand-game it took place, coyote he with his companions

naia′ŋwɪŋqï‘t·uɑq·ˣpïγa‘ tu·χwa′vaiʏᴜ. ɥnɪ′ŋuts· tᴀ‘cï′aŋqïx·ᴜ
hand-game gambled with at night. Then when dawn came

cɪna′ŋwav aŋ o′n·ɪc· an·i′p·ïγa a′ik̲·ain·aɸï qu·na′i
coyote he in that same way did as he had said, fire (obj.)

uvʷa·′ax· aå′p·ɪˣqup·ïγa. ‘aa′ik·w cį̈′naŋwavin·i‘
over it bent back and forth. "Oh! coyote, it seems,

qu·na′iaraŋwA qwïï′va·ts· ʻan·i′k·ɤ ʻa′iaŋʻ qu·na′i
our fire (obj.) being about to take does, it (obj.) he fire (obj.)

ava′å·x· ʻaa′p·ɪɤqui′, a′ik·ɤpï′γaʻ ma·m·u′c·U qa-
over it bends back and forth," said (pl.) those house-

nɪ′χantïmʷ αmʻ. qa′tc·U, a′ip·ï′γaʻ cina′ŋwaφɪ
having (pl.) they. "No," said coyote,

na·va′c·un ani′k·ɤ nï″ɪ pïŋqa′ma·n·ɪm′yaxaʻ, a′ip·ï′χaʻ
"just for fun I do I while doing so moving very fast," said

cina′ŋwaφɪ.
coyote.

ma·m·uc· ï′vʷaiyauq·U cina′ŋwavɪ aŋ a′ivaiaŋwa·ŋ
Those thereupon coyote (obj.) he his companions

i·′inɪk·ɤqa′iʻpï′γaʻ. maŋa′iAcu ʼumuφA ʻa′iŋqïqain
were ready. Of that one to them having been said to

ɥnɪc· a·n·ɪ′p·ï′γaʻ. cinaŋwav ï′vʷaiyauq·ʻ qɔʻcɔ′vïaφï
in that same way did. Coyote thereupon his own tinder

qu·na′iʻ wå′xava·ʼq·w tcɪ′nɪ′k·ɤpï′γaʻ. ɥnɪ′ŋUtsɬq·w
fire (obj.) into it it (inv.) stuck. Having done it

ma·ª va′iʻtï′γan·ɪʻ tAʻpu′q·wIpï′γaʻ wa′a′tcɪγɪŋUpï′γa.
far off jumped, whooped.

ɥnɪ′ŋumï′ɪts ᵘm·a′uxpa′ª nɪŋU·ᵘet·ux·w[62] pïŋqa′muγwin·in·iiŋ-
After doing so through that way in front of people ran very quickly

qïp·ï′γa.[63] aa′ik·ɤ[64] qatcu′t·ɪγa′iyïnɪ, a′ip·ï′γaʻ
moving head from side to side. "Oh! I become not," said

cina′ŋwaφɪ qu·na′i ʻaiʻ yaŋwɪ′m′mɪaxayaq·ʻ. ïvʷï′aq·
coyote, fire (obj.) it (obj.) while going along carrying it. "Go ahead, it

i′mɪ tcɔɔ́′iŋkˣ yaŋwɪ′mMɪˣquaq·ʻ, a′ip·ïγaʻ
you bluejay, take and carry it along," said

cina′ŋwaɸɪ. ɥnɪ′ŋuts ʻo″ᵘ maŋa′c· tcɔ.i′ŋx̲
Coyote. Then so that one bluejay

aŋA qu·na′iʻ yaŋwɪ′m′mɪaq·Upïγaiyaq·ʻ. ʻaa′ik·w
he fire (obj.) took and carried it along. "Oh!

qaAtcu′t·ɪγaiyïnɪ mɨ̈mʷɪ′ŋwɑntïɑq· a′ïɸɪ yaŋwɪ′m′MɪˣqU·vaʻ,
I become not. Being of you it now shall take and carry along,"

a′ip·ïγaʻ tcɔɔ′iŋx̲ aŋA. cina′ŋwavɪaq· aŋʻ yaŋwɪ′m′MIqup·ï-
said bluejay he. Coyote it he again took and

γaic·U. ɥnɪ′ŋuts ᵘmʷɑ′va·ntuγwa·ŋʻ tcɔ.i′ŋki aŋA
carried along. Then at that place him bluejay (obj.) he

pa′q·aŋup·ïγaiyaŋʻ cina′ŋwavɪ a′ive·eya·ŋA. tcAˣpa′γaitcaq·ʻ-
killed (pl.) him coyote's his companion (obj.). Tore (pl.) him

pïγaiyaŋʻ na·nɪ′n′naŋwɪtuγwa·q·ʻ nɪŋwï′aiya·ŋʻ tcAʻpu′ruik·ˣpïγa.
up to pieces, towards different directions it his body (obj.) threw (pl.) about.

ɥnɪ′tc aa′ik·ʻpïγa, ʻi′mɪ tcɔɔ́′iŋkiχaiva·ntï. taŋa′n·a·x-
Then said (pl.), "You being about to be bluejay." In his

tuγwa·ŋʻ tïvʷa′iʻ ma·m·a′ɪpïγa a·′γamMAʻcɪ′k·wqaina·ŋʻw
knee pine-nuts (obj.) found (pl.) which he had hidden

ɔaiʻ.
(past).

ʻɥnɪ′ŋuts ᵘm·a′ux·p̣aåmï cina′ŋwavɪ aŋ a′ivɪaŋuŋwa″ᵃ-
Then through there they coyote (obj.) he with his

q·uaŋʻ mam·a′rïnap·ïγaiʻt̠uaiyïamï. ɥnɪ′ŋuts· pina′ŋqWA
companions (obj.) they were pursued. Then after a while

cina'ŋwav aŋ a'ive·yaŋwa·ɸï tu'pi'x̂·ucuam'
coyote he, his own companions (obj.) when they were also used up,

a'ip·ï·γa' maŋa'iac· aŋa'rux·wa wɪ'tca'iy aŋ',
said that one (obj.) to him roadrunner (obj.) he,

ïv^{w}ï'aq· i'mɪ yąwɪ'mmɪ'quaq· i'tc' qu·'n· aʀï.
"Go ahead, it you take and carry it along this fire it."

ųnɪ'ŋuts· wïï'tc aŋ' yąwɪ'mmɪ'qup·ï·γaiyaq·' nampa'iaɸï
Then roadrunner he took and carried it along; his own feet (obj.)

nanɪ'n'naŋwɪtux·wa tcʌ'tca'p·aγaitc'pï·γa' ma·m·u'c·u
in two different directions tore apart, those

ma·m·a'rïnarïm^{w}ï'am aŋ wɪ'tca'iy aŋ'
chasing (pl.) they him road-runner (obj.) he

ma·m·a·''aŋɪt'·ɪp·ï·χaiyaŋ'. ųnɪ'ŋutsiaŋ' na·ntï'navuʀuqwɔp·ï·γaiyaŋ'
lost (pl.) him Then him tracked (pl.) him back and forth

na·nɪ'n'naŋwɪtux·wa. itcï 'aru'q·wtux·wa, a'ik·x̂pï·γa'
in different directions. "This (obj.) under it," said (pl.)

na·nɪ'n'naŋwɪtux·wa yu·nɪ'vuruχwa'. ma·m·u'c·u cina'ŋwavɪ
in different directions while running about. Those of coyote

aŋ 'a'ivɪaŋuaŋ' qa'ivamantï' qu'tsɪ'k·ɪk̂ap·ï·γa'.
he his companions being on mountain (obj.) built (pl.) a fire.

tïna'ŋqwantïacuyaχwɔn·o' pïmpï'n'nɪ^{x}k̂aiiŋuŋqo·p·u'cu'yaχwɔn·o',
"Would that upwards would that would look (pl.),"

a'ik·^{x}apï·γa' cina'ŋwavɪ aŋ a'ivɪaŋuaŋ'. ï'v^{w}aiyauq·u
said (pl.) of coyote he his companions. Thereupon

ma·m·ɨ́'ŋwantï pïni'ɣ̨·aiiŋʊpḯγa' qa'ivai u'u'raintï'.
being of them looked mountain (obj.) being toward it (obj.)

aa'ik·w ma·rïv^{w} aro''^{a} i'mpḯ ua't· aʀ qa'ivai a·ma'ntï.
"Oh! at that is what being thereat it mountain (obj.) being thereon?

aa'ik·w na'a'inɬ ur anɪ'k·^{x}, a'ik·^{x}Apḯγa. 'ïv^{w}ɨ́'raŋw
Oh, burning it does," said (pl.). "Let us

ava''antux·wA uŋwa'ɬ·uiɣ̨·aŋumpa', a'ik·^{x}Apḯγa'. tïv^{w}ɨ́'c·amp
upon it shall cause (pl.) to rain," said (pl.). Sure enough

'o''^{u} tʊ·''uŋwap·ui'ɣ̨·antï tɔγ°ï'm·a·va'anA qA'qa'ʀïpḯγa.
so being black-clouded (pl.) right on that settled.

a'ik·w, a'ik·^{x}Apḯγa' cina'ŋwavɪ a'ivaiyaŋw, uŋwa'ŋumpa·n·ɪ·
"Oh!" said (pl.) of coyote companions, "It's going to rain

'aq·w taŋwa''vantux·wA. maŋac· ɥnɪ'ŋuts ḯ'v^{w}aiyauq·
upon us." That one then thereupon

a'ip·ḯγa' cina'ŋwaɸɪ, ama'ntïaraŋwA a·'γaŋwaŋwantc'qaiva'
said coyote, "being thereof (obj.) we shall hide (pl.)

qu·na'i 'aiA, a'iχaic·U cina'ŋwaɸɪ qʊ·na'mantï
fire (obj.) it (obj.)," while just saying coyote being of fire (obj.)

wï'qa'm'mɪ'ɣ̨aip·ḯγa'. ma·rï'c·U na'a'int aʀ ma·n·ɔ'n·ɪ'
covered over. That burning it all

tʊ·γwa''pḯγa' ma·n·u'n·ɪ a·m·u'c· a'ivɪaŋwa·ŋ aŋ'
went out, all those his companions he

patca'q·wɪnavɪtcɪp·ḯγa. ɥnɪ'ŋuts· marï'c·U qʊ·'n· aʀ
got wet (pl.). Then that fire it

cua'ruγwɪp·ḯγa'.
nearly went out.

ɥnɪ'ŋuts a'ip·ḯγa' cina'ŋwaɸɪ, i'mɪ qa'mï tï'rava'
Then said coyote, "You jack-rabbit out in open

qa′rïvatcˁ ïvʷï′aq· ι′tcˁ qu·′n· ar a·′γaŋwantc·kaˁ.
being wont to sit, go ahead it this fire it hide!"

maŋac·u qa·m· a′ŋ um·ʷαvaˁ parï′iaravaˁ ma·va″anˁ
That one jack-rabbit he there out in rain[65] on that

qutcu′ŋ′wa·q·arïp·ïγa. ᵘmʷα′nιaq·un a′intcuan a′iḵ·,
sat on his haunches. "In that way I it (inter.) I say?"

a′ip·ïγaˁ cina′ŋwaφɪ. aAtcï′αφï tu′u′m·αts· qUˁqwι′vap·ïγain-
said coyote. His own bow (and arrow) having taken acted as though about to

′nι′aŋwA. ɥnι′ts· marï′c· uŋwa′r aR qAˁpa′q·ɪpïγaˁ.
shoot at him. Then that rain it stopped.

ï′vʷaiyauq· ɥnι′ts· maŋa′c·u qa·′m· aŋ uγu′m·aŋwιt·ux·wA
Thereupon then that one jack-rabbit he away from it

qwauˁ savï′tcaχιp·ïγa.[66] ɥnι′ŋuts· marï′c·u tïvʷι′ts
off hopped off. Then that very

aŋqa′x·pïγaˁ.
was red.

ï′vʷaiyauq·ˁ cina′ŋwaφɪ maa′vïˁ ma·n·ɔ′q·ɔ
Thereupon coyote plants (obj.) all (obj.)

tïvʷi′ŋupïγa a′ip·ïγa, imi′ntcu′ aru″ᵅ pa·n·ɔ′x·qwa′ï′-
asked, said, "You (inter.) are even when wet

yucampA na′a′ivätcˁ. qa′tc·u nï″ɪ pa·n·ɔ′x·qwaaiYU
being wont to burn?" "Not I when wet

na′a′in·uwa′ait·ï, a′ik·ˣpïγaˁ ma·rï′c·u maa·′v aR.
being wont to burn (neg.)," said (pl.) those plants they.

marï′c·amp uvʷaiˁ saŋwa′v aR piya′iˁpïγa. aruγw
Only that then sagebrush it was left. To it

a′ip·ïγa‘ said
cina′ŋwaɸɪ, coyote,
imi′ntcu’ “You (inter.)
aru′′ᵅ are
pa·n·ɔ′x·qwai‘ when wet

na′′aivätc‘. being wont to burn?”
ï′ï′ŋᴀ “Yes,
nï’ I
‘aro′′ᵃ am
pa·n·ɔ′x·qwaaiyucampᴀ even when wet

na’a′ivätc‘, being wont to burn,”
a′ip·ïγa‘ said
sa·ŋwav sagebrush
a′ʀ. it.
ï′vʷaiyauq·ᴜ Thereupon

cina′ŋwaɸɪ coyote
na’a′it·ɪp·ïγa caused to burn
‘a·ma′ntï‘ being from it (obj.)
saŋwa′vï‘. sagebrush (obj.).

ma·n·ɔ′q·ᴜ “All (obj.)
maa′vï plants (obj.)
imi′n·a·x·ɪ in you
quna′ŋwaxaivä·ntï, being about to contain fire,”

a′ip·ïγa‘ said
cina′ŋwav coyote
aŋ‘. he.
ɻnɪ′ŋuts Then
o′′ᵘ so
ma·n·ɔ′n·i‘ all

maa′v plants
aʀ they
quna′ŋwaχaiŋu′p·ïγa‘. came to contain fire.

qwaia′ŋq‘patcɪatciᴀˣqa′′ᵃmɪ Somewheres on other side did you it
tᴜ·’mᴜ·ŋ·u′n·ɪ‘ make like rumbling noise
nana′ŋqˣᴀ- you (pl.) hear

qaitcu′aq·aŋwï. (pl.) (inter.) it?”

Translation.[24]

At that place people had a camp for the hunting of jack-rabbits; Coyote was their chief. They hunted for jack-rabbits; and then a thing fell down upon them as from the sky. There, then, they all gathered together. “What is it?” they said. And then Coyote said, “This looks like fire, it is from far away from something burning. That which we have been burning as fire is not real fire, and what we eat we always eat raw. It would be very good if we find out whence this fire has come; it would be very good if what we eat were cooked, it would be extremely good if we ate it,” said Coyote. As they were still gathered together there, Coyote said, “Go ahead! go over there in order to see whence came this which has fallen down

from the sky." To that one, Chicken Hawk, "You are accustomed to be flying about," said Coyote. "Yes," said Chicken Hawk. And then he flew up into the air. Then, having done so, off over the earth he flew; then from a distance back hither to them he returned.

And then Coyote said, "Go ahead! you Crow, fly up into the air." "Yes," said Crow; then off he flew. He went, and it happened to him in like manner, over the earth he went and flew; from there he also turned round hither, hither towards them, and he also arrived where they were. All those provided with feathers were used up, then only that Fish was left. Coyote said, "Have you feathers, then, so as to fly? Go ahead! try to fly," said Coyote to him. "Yes," said the Fish. Then up into the air he flew. Coyote said, "Do you all follow him with your eye!" Those watched his flight closely, as upward toward the sky he flew, then they lost sight of him. There, then, they were waiting for him; then, after a while, he arrived. "Hurry up and tell what you saw," said Coyote. "Way off at the edge of the land it looks as though fires were burning," said the Fish. "What did I say?" said Coyote. "Let us go to fetch that fire from those who are having it as fire. This of ours that we cause to burn is no real fire," said Coyote. "Yes," said they all. "Let us, then, go to fetch that fire."

And then all started out towards the setting sun. Coyote led them along; they stopped to camp over night while on their way. At that place Coyote said, "Go ahead! you Humming-bird, fly up into the air, and then go and see that which is burning." After he had said it, that Humming-bird flew up into the air. Though having done so, he did not see the (fire), and returned without result. Then that Coyote said, "Go ahead! you Fish, fly up again into the air." And then that Fish flew up into the air; then, after a while he came back. Then that Fish said, "Now it is near." Then they started off again; again they camped over night while on their way. Now that camp was very near towards which they were going. And then that Coyote said, "All of you will arrive (and be) distributed in each house. I for my part shall arrive and go into the chief's house. And then you shall not eat all of what has been given to you," said that Coyote, "(but) shall put some of it in your knees. Then one night we shall have a hand-game with them. I shall seize fire with my hair with which this cedar-bark tinder of mine is tied; when morning comes, I shall be signalling by leaning back and forth over that fire, then you shall all be ready to start off." "All right," said they.

Then they started off again downward. On the mountain ridge next to the (camp) they sat and watched bush-fires that had been made (by those that had fire). After they had done so, having returned home, (these) caused it to rain on the bush-fires that they had made; then all those fires went out. And then, when they had sat there, (Coyote and those with him) set off towards the camp. Now there they arrived. Coyote said, "We are visiting around in various camps without particular purpose, having come from our land. Go ahead! play, then, a hand-game with us," said that Coyote as he stood and talked like a chief. "Go ahead! then these fellow-men of mine throughout your houses will enter one by one, in each of your houses," said Coyote.

That Coyote arrived at their chief's house. They prepared mush out of cedar-berries for Coyote; Coyote ate heartily. Then the hand-game took place; they gambled with Coyote and his companions. And then those (who possessed fire) said, "It seems that Coyote has come to get our fire from us." "No," said Coyote, "we are engaged in traveling around without particular purpose over the land; we are not in need of fire. We also possess fire, so that you are not alone in having fire." Then the hand-game took place; they gambled with Coyote and his companions during the night. Then, when it dawned, Coyote did just as he had said, he bent back and forth over the fire. "Oh, it looks as though Coyote is about to take our fire, seeing that he is bending back and forth over the fire," said those camping there. "No," said Coyote, "I do so without purpose, when playing very fast," said Coyote.

And then those companions of Coyote were ready; what that one had said to them, just in that manner they acted. And then Coyote stuck his tinder into the fire. Having done so, he jumped far away and whooped. After so doing, he very quickly ran through there in front of the people, moving his head from side to side. "Oh, I am giving out," said Coyote, as he was running and carrying the fire. "Go ahead! you Bluejay take it and carry it along," said Coyote. So then that Bluejay took the fire and carried it along. "Oh, I am giving out. One of you now will take it and carry it along," said Bluejay. Coyote again took it and carried it along. Then at that place (those who were pursuing) killed Bluejay, Coyote's companion. They tore him to pieces and threw his body-parts about in different directions. Then they said, "You shall be a bluejay." In his knees they found pine-nuts which he had hid there.

And then through there they pursued Coyote and his companions. Then, after a while, when his companions had been used up too, Coyote said to that Road-runner, "Go ahead! you take and carry along this fire." And then Road-runner took and carried it along; he tore apart his feet (so that they left tracks) in different directions; those who were in pursuit of them lost track of Road-runner. Then they tracked him back and forth in different directions.[25] "(He is) under this," said they, as they ran hither and thither in different directions. Those companions of Coyote built a fire up on the mountain. "Would that they would look up this way!" said Coyote's companions. And then one of those looked towards the mountain. "Oh, what is that there on the mountain? Oh, it is something burning," said they. "Let us cause rain to fall on it," said they. Sure enough, then, black clouds gathered right over that place. "Oh," said Coyote's companions, "it is going to rain upon us." And that Coyote then said, "Let us keep some of the fire hidden." As soon as Coyote had spoken, he covered some of the fire. All of that fire (which was uncovered) went out; all of them, his companions, got wet. And then that fire (which was covered) nearly went out.

And then Coyote said, "You Jack-rabbit, who always sit out in the open, go ahead! hide this fire." That Jack-rabbit sat on his haunches over that (fire) out there in the rain. "Did I say (it should be done) in that way?" said Coyote; having taken up his bow and arrows, he acted as though about to shoot him. Then that rain stopped; and then the Jack-rabbit hopped off away from the (fire). Now that (fire) was very red.

Then Coyote asked all bushes and said, "Are you accustomed to burn even when wet?" "I never burn when wet," said all those bushes. Then only that sagebrush was left. To it Coyote said, "Are you accustomed to burn when wet?" "Yes, I am accustomed to burn even when wet." said the sagebrush. And then Coyote built a fire out of the sagebrush. "There shall be fire in all of you bushes," said Coyote. So then all bushes got to contain fire.

Did any of you hear something make a noise on the other side?

8. Iron-Clothes.

ɥmʷɑ′va cina′ŋwav aŋ‘ qa·nɪ′χaiŋq‘tu’ɑp·ïγa‘ qa·mï′yaiχ·a·nïmpïγa‘· cina′ŋwav aŋ‘ na’a·′c·u yaa′iŋqw’ainïmpïγa‘ qïma′ŋwɪtux·w tümpʷɪ′‘ tɪna·′i u’u′raintï ï‘tï′c·ampa na’a·′c·u yaa′imɪpïγa‘. cina′ŋwav aŋ‘ pina′ŋqwa tɪmpɪ t·ɪna·′i u’u′raintïʸan·t‘ tï·‘ yaa′ip·ïγa‘ tavu′ts ɪvä′iʏu qwïri′k·ɪpïγa. ɥnɪ′ŋuts· tümpʷɪ′‘ tɪna·′i u’u′ra‘ tï′‘ cina′ŋwav aŋ‘ marï′na‘pïγai′iŋwa. ɥni′χai′iŋwa tümpʷɪ′‘ tɪna·′ᵃva·ntux·wa wɪa′mpɪvï‘ tɔγɔ′iq·waciri‘ maa′ip·ïγa. ‘aa′ik·w, a′ip·ïγa‘ cina′ŋwaɸɪ uvʷa·′i um·a′ntï‘ tɪ‘qa′p·ïγa‘. pina′ŋqwa ta·va′i‘ ya′uq·wɪpïnɪmɪyaγoɑq·a paiyɪ′q·w’ɔip·ïγa‘. mᵛʷa′vaiyuɑq·‘ pa‘tca′iauɸï‘ ta‘ta′p·ɔrɔ′p·ïγa. ɥnɪ′ŋuts· qanɪ′vä·ɸï pɪ′pɪ′tcɪpïγa. ï′vʷaiyauq· ɔ′ip·ïγa,‘ɪtcï′n‘ pa‘tcan·ɑ′ʀ tɔ‘tɔ′q·waåŋqï, a′ip·ïγa‘ piŋwa′iav uŋwarux·wa. ɪtcï′tca’ᵃ pa‘tcan·a′ʀ pa·γᵉi′tcaiŋu wantsɪ′t·ïnavuruχunɪ. ɥnɪ′tsɪtca·mï ɪyu′ṕ·a’ᵃ qwa′u‘ yo·′n’nɪŋu, a′ip·ïγa‘ cina′ŋwaɸɪ piŋwa′iav uŋwa′rux·wa. piŋwa′‘ˣqa·ŋ’aŋ‘ pa‘tca′iaŋ‘ tɔ‘tɔ′p·aˣqa·ŋqïpïγaiyaq̇·aŋ‘ pa‘tca′iaŋ ‘ai‘.

ï′vʷaiyauq· ɥnɪc· a·n·ɪ′p·ïγa‘ qïma′ŋwɪtux·wa yaa′iŋqw’aip·ïγa. ɔ′vʷaiyauq·u cina′ŋwav aŋ‘ tɔγɔ′muquntaŋqw’aip·ïγa‘ wɪa′mpɪvï u’u′ra‘. uvʷa pɪ′tcɪχwåaits· cina′ŋwaɸɪ tɪ‘qa′p·ïγa umʷɑ′ntï‘. ɥni′-χ·ucu’uŋw cuwa′ʀupɪk·upïγa. ɥnɪ′ŋuts· paiyɪ′k·w’aip·ïγaaic·u. ɥni′-c·′uq·w a·n·ɪ′p·ïγa‘ pa‘tca′iauɸï‘ ta‘pï′rup·ïγaåik·w. ɥnɪ′c· a′ip·ïγa ɥwa′rux·wa piŋwa′iaɸï, itcï′n‘ pa‘tca′n· a′ʀ tɔ‘tɔ′p·aˣqa·ŋq, a′ip·ïγa‘ piŋwaiav ɥwa′rux·wa. ɪyu·′ṕ·a‘ca·′mï wantsɪ′t·ïnavuŋwɑn‘ qwa′u‘ yu·′n’nɪŋu qatcu′t·ɪγai′yïa·m ɥnɪ′ŋuts·, a′ip·ïγa‘ cina′ŋwaɸɪ. ɥnɪc· a·n·ɪ′p·ïγa‘ cina′ŋwaɸɪ na’a·′c·u yaa′iŋqw’ɔip·ïγa‘ cu·′muˣqunta′mɪap·ï-γa‘ tümpʷɪ′ t·ɪna·′i u’u′ra‘. ava pɪ′tcɪχw’aip·ïγa‘ wɪa′mpɪvï‘. ma·va′iyuɑq·‘ tɪ‘qa′p·ïγaic·uɑq·‘[67] maŋa′c·u cina′ŋwaɸɪ. cu·′yuc·u qwɪvu·′å·m·a·q·‘ wɪɑ′mpɪvï‘ piya′ɪ‘pïγa‘. cina′ŋwav aŋ ‘aru′ḳ·wanaŋ-qwpïγa‘ wɪa′mpɪvï‘ mantca·′ŋqïp·ïγaiyaq·‘ wɪɑ′mpɪɑ qwɪvu·′a·m·a·q·‘ wɪɑ′mpɪvï‘ pa‘tca′i’ḳ·ɑntï‘. ma‘tca′iaŋqïq·a·ŋ‘ wï‘k·upïγa. ‘ä′, a′i-p·ïγa‘ cina′ŋwaɸɪ ɥna′ṕ·aŋwɪ wɪampɪvï ɪ′ʸa′q·ɪpïγa. ɥnɪ′ŋutsɬq·w ma‘tsa′iaŋqïp·ïγaiyaq·‘ marï′ac·u wɪɑ′mpɪ‘. ɥnɪ′ŋuqwa·ŋ‘ tïvʷɪ′p·ïna·-x·ɪ yɪ′ɑ′q·a·p·ïγa. ‘ɋ, a′ip·ïγa‘ cina′ŋwaɸɪ, nï′χain·t‘ qatc·u nï‘cɪ′m·u-ɑp·ïåit·ï, a′iχaic· ɔ·′aγɪt·uχwɑntï ɔra′p·ïγa‘ marï′ac·u wɪa′mpɪ‘. ɥnɪ′-χaic·u mɔγwɑ′p·ï‘ ma·ŋwï”ɥna·ŋqïp·ïγa. ‘a′ik·w, a′ip·ïγa‘ cina′ŋwaɸɪ, impï′ɑnɪ maa′ivä·n·ɪ‘. pina′ŋq ɥnɪ′χaic· ɪya′p·uγo‘pia maŋwï”ɥna·ŋ-qïp·ïγa. a‘a′ik·w, a′ip·ïγa‘ cina′ŋwaɸɪ, ini′ntcan nïŋwu′runɪ. ɥnɪ′-ŋuts· waa′iʏu quna′vï‘ tɪ‘qa′c·uaŋupïγa‘ paiyɪ′k·w’aip·ïγa‘ qa·nɪ′av ’u′ra‘. ɥnɪc· a·n·ɪ′p·ïγa‘ pa‘tca′iaɸï‘ ta‘pï′rï’p·ïγa’aik·w ɥnɪ′c·ïk·w a·n·ɪ′p·ïγa‘ maŋac· piŋwa·′ŋ aŋ‘ cɪna′ŋwavɪ‘ pa‘tca′ia·ŋ‘ tɔ′q·wa·’p·ïγa.

8. Iron-Clothes.

There Coyote was camping with people; they were hunting jack-rabbits. Coyote always went off to hunt by himself, he would always go off in another direction towards the base of a cliff to hunt by himself. After some time Coyote hunted up close towards the cliff-bottom. Right here a cotton-tail rabbit started up; and there Coyote chased him up towards the base of the cliff. While he was thus engaged with him up to the base of the cliff, he found a wiamp-berry[26] bush that was just ripe. "Oh!" said he, and ate of it there. After a while, when the sun was just about to set, he turned home. Yonder he pounded his moccasins with a stone.[27] And then he came back to his house and said, "Patch these moccasins of mine for me," said he to his wife. "These moccasins of mine have become worn out while I was chasing around after antelopes. And then they ran off in this direction," said Coyote to his wife. His wife patched his moccasins for him.

And then he did the same thing, went off to another place to hunt.[28] Then Coyote went on straight ahead towards the wiamp-berry bush. Having arrived there, Coyote ate of it; in doing so again, they were nearly all gone. Then he turned back home again. He did to his moccasins what he had done before, he pounded them with a stone. He said the same thing to his wife, "Patch these moccasins for me," said he to his wife. "The antelopes that I have been chasing have run off in this direction; they are nearly tired out, then," said Coyote. Coyote did the same thing, went off to hunt by himself; he went right ahead towards the cliff-bottom, and there he arrived at the wiamp-berry bush. There that Coyote ate them again (until) one (berry) was left on top of the wiamp-berry bush. Coyote climbed the wiamp-berry bush and reached for the wiamp-berry that was hanging on top of the bush. As he reached for it, it fell down. "Hą," said Coyote, and climbed down the wiamp-berry bush. When he had done so, he reached for that wiamp-berry. As he did this, it went into the the earth. "Hą," said Coyote, "I, for my part, have never let anyone go." So saying, he dug around that wiamp-berry and, in doing so, he tore some cedar bark out of the ground. "Oh!" said Coyote, "what shall I find?" After a while, while still engaged (in digging), he tore out of the ground dried deer meat that had been cached. "Oh!" said Coyote, "who has regarded me as a person?"[29] Then he ate up two sacks of meat and started off back towards his house. He did the same thing, he pounded his moccasins again with a stone. That

ɪ·′tcuq· ɥnɪc· a·n·ɪ′p·ïγa‘ cina′ŋwaɸɪ tümp^{w}ɪ′ t·ɪna·′i u′u′raiŋqw′ɔip·ïγa uv^{w}a pɪ′tcɪχw′ɔip·ïγa‘ cina′ŋwaɸɪ.

ï′v^{w}aiyauq·U maŋa′c·U tümp^{w}ɪ′n·arɔ′ŋqwant aŋA qa·′p·ïγa‘, qatcu′-tcαnɪ ’a′t·ïnɔnɔs·ɬåp·ï cina′ŋwavɪan ɥw a′iχ· ɪya′p·ïγa’aŋw^{68}cuwα′q̇·wa-aiχ·U. ïv^{w}ɪ ɥnɪ′ŋuts uv^{w}a·′ntï′m‘ pχnɪ′χ·aiχwa’^{a}, a′ip·ïγa‘ pa·tcɪ′ŋwa·v ɥmu′rux·WA. ma·va′aiYU pɔrɔ′q·Upïγa u′u′ra ɪya′p·uγu·′’q·waiyaɸï. A^{x}qa′naŋqwɔp·a·mï tɪ‘tï′χaaiχ·U marï′c·U pïm^{w}a′x·qa’am a′R tU‘tu′-tcuwαp·ï qatc uv^{w}α wïnɪ′p·ïγa. ‘anɪ′an ‘aiχ·, a′ip·ïγa‘ maŋac·U tümp^{w}ɪ′n·arɔ′ŋqwant aŋ‘. maŋa′c·U cina′ŋwav aŋ‘ ma·va′aiYU tï′ntɔ-γɔq·WIPïγa‘ qa·nɪ′av ’u′ra‘ mam·a′rïnap·ïγaiaŋ‘ qanɪ′aγantï u′u′ra‘. cina′ŋwaɸɪ qanɪ′aγantï w’a′xarux·WA mu′q·untA tɔγɔ′q·WIPïγa‘. mava·′ntuγwa·q·‘ qanɪ′aγantï‘ man·ɔ′q·ɔ nɪŋwï′aiya·q·‘ qɔγɔ′’ip·ïaγai′-ťuaiyïaq·‘. ma·m·a′’caγw^{ɔ}its· m·^{w}a′u‘pa’^{a} WI‘tsɪ′tsɪaɸï yaŋwɪ′m’mɪa-p·ïγa. a′ip·atcɪtcu’ aro′’^{a}, ‘a′ik·APïγa‘ tïv^{w}ɪ′ŋUqwaxaiyaŋA maŋa′iac·U mam·a′’caγwɔitsɪ‘. qa·′tc·U na’a′ints·tsɪ’ aru′’^{a}, a′ip·ïγa‘ mam·a′’caγwɔits·. maŋa′iac·U wï′α′tsïa·ŋ‘ pI‘tcu′α′mɪaq·‘ pina′rïyaγïaŋ‘ tca’a′iχ·ai’yɪq·W maŋac· u′’^{u} na’a′ints·tɲnɪA naya′ɸA^{x}qaip·ïγa‘. ma·m·u′c·U pa·n·a′x·qw’ɔip·ïγa‘ qanɪ′av ’u′ra‘ tümp^{w}ɪ′n·arɔ′ŋqwant aŋ‘ pa·tcɪ′ŋuŋwa’aiɸï. ɥnɪ′ŋuts· maŋa′iac· a′ip·ätsɪaŋ‘ pɪyä′iya·ŋ aŋa′c·U tümp^{w}ɪ′n·arɔ′ŋqwant aŋ‘ pɪŋwa′χw’ïp·ïγaiyaŋ‘.

m·^{w}ava′‘ mam·a′’caγwɔits aŋ WI‘tsɪ′tsɪŋwa’aiɸï qarï′nïmpïγaaimï. tɔ’ɔ′ivï ɔra′n·ïmpïγa‘ maŋa′c· WI‘tsɪ′aŋ aŋ a′ip·ätsɪ‘. maŋa′c·U mam·a′’caγwɔitc aŋ a′inïmpïγa‘ tɔ’ɔ′ivï χwai^{68a}ɔra′xa‘, ’i′tc WITsɪ′tsɪan‘ w’a′tsɪvaI‘tɲnɪ ɪtcï′ca’^{a} cina′ŋwavɪ aru′ånå·ŋw to·′p̀·a·n·ɔaγant aRï, a′iminïmpïγa‘ tɔ’ɔ′ivï ɔra′xaåik·w. ɥnɪ′ts· maŋa′c· a′ip·ats aŋ‘ nana′p·ïγa. ɥnɪ′ŋuts· pa·γa′in’nip·ïγa ɥnɪ′χaic·U na·n·ɔ·′c·U tɔ’ɔ′ivï ɔra′p·U‘tcutcɔγwɔp·ïγa. ɥnɪ′ŋuts· tɔ’ɔ′ivï ɔra′n’naŋw qa′tc uv^{w}a·′n-tux·wpïγa‘ tcaŋwï′k·inïmpïγa‘ tɔ’ɔ′ivïɔran’naŋw aR. aγa′n·ɪχaaik·w ɥni′m·i‘ tcaŋwï′k·iχa‘ tɔ’ɔ′ivïɔran·an ɔR^{68b}, a′ip·ïγa aŋac· a′ip·ats aŋ‘. a′ïv^{w}ɪn ’ɔa′i‘ pina′s·ɪgax·Upa·nI pχni′χ·aiva uv^{w}a·′ntï‘ tɔ’ɔ′ivïɔra′n·ɑnI, a′ip·ïγa aŋac· a′ip·atc an^{68c} naru′x·WA. ï′v^{w}aiyauq· ɔra′p·ïγa uv^{w}a·′-ntï‘ yu·na′n’naq·wɔɸï pχnɪ′χ·aip·ïγa‘ pina′c·ɪγax·Upa·ɸï. ɥni′χ·a·q·u-αŋ ’ɔai‘ tï′ŋwïna·vaip·ïγain·ɪ’aq·w waa·′vas· aŋ‘ nantsɪ′n’NA^{x}qαntï. ɥnɪ′ŋuts· qwau una·′^{a}γɪt·ux·w ya′uq·wa·p·ïγa‘ tɔ’ɔ′ivï‘. maŋac· ï′v^{w}aiyauq·U wɪa′v um^{w}antï‘ ma·vɔ′x·tɔq·WAPïγa. ɥnɪ′ŋuts ɔra′p·ïγa-aic·U navɪ′naŋqwɔp̀·aq· uv^{w}a·′c·U yu·na′p·ïγa‘ tɔ’ɔ′ivïɔran·aɸï pina′s·ɪ-γa′x·Upa’aɸï pïni′n’nɪp·ïγa‘. maŋa′c· ɥnɪ′ts· yu·′’arïaq· aŋ‘ tɔ’ɔ′ivï-ɔra′n·a·ŋA wα′q·I a′xavatcumanaŋqw tɔ’ɔ′ivï‘ ts·pɪ′ŋUpïγa. ɥnɪ′ŋU-tsïaq·‘ tï′ŋwïnɪya·q·‘ ma’na·′γɪp·ïγa. ɥni′χuwaq̇·aŋ‘ mχnɪ′s·Ipïγa

wife of Coyote did the same thing to them, she patched his moccasins. In the morning Coyote did as he had done before, he went towards the cliff-bottom. There Coyote arrived.

Now[30] then that Iron-Clothes[31] sang, "I did not dream well, dreaming, as I did, that Coyote is eating up my dried meat. Go ahead, then, you two, yonder; go and see!" said he to his daughters. From there they started off towards their dried meat that had been cached. When they got near it, that which they had used as a landmark[32] was not standing there. "What did I say?" said that Iron-Clothes. That Coyote ran away from there as hard as he could towards his house, and they pursued him towards the village. Coyote ran straight ahead through the village; there all the people of the village they killed. An old woman was carrying her great-grandson along in that direction. "Is it a boy?" said they, asking that old woman. "No, it is a little girl," said the old woman. Parvum penem illius (pueri) deorsum inter ejus crures ea tenebat, so that he looked like a girl.[33] They, Iron-Clothes and his daughters, went back home towards their house. And then that Iron-Clothes took that boy's mother as his wife.

Yonder the old woman and her great-grandson were living. She, the boy's great-grandmother, would dig bulrushes, and that old woman would say while digging those bulrushes, "Haec (junci radix) peni mei pronepotis est similis magnitudine, but this one is like Coyote's, black and hollow," she would always say when digging bulrushes. And then that boy grew up; then he walked around and, in so doing, he learned how to dig bulrushes by himself. Now what bulrushes he dug up did not stay there (where he placed them); the bulrushes that he dug up would disappear. "Why is it that the bulrushes that I have dug up always disappear?" said the boy. "Now this time I shall look between my legs at my roots which I have dug up," said the boy to himself. Then he dug, and looked between his legs at the spot where he put them. As he did so, one who was jointed in two places gathered them up quickly, then off into the bulrushes he entered. And then that (boy) made a ball out of mud. Then he dug again, again there behind himself he put down his bulrushes that he had dug up, and through his legs he kept on looking. Then that one, who had carried away his roots that he had dug up, came out from among the bulrushes, and, having done so, he quickly

ɥnɪ'tsïaŋ' ta·vɪ'p·ïγaiyaŋA wɪa'm·avɔx·tɔq·WAqainav o'mA. ɥnɪ'ŋU-qwa·ŋ aŋa'c·U qa'yɔ'myɑntsɪγa'[69] qwarɑ'vayaip̣·ax·pïγa a'xava-tcux·WA tɔ'ɔ'ivï. 'a'a'xava^{i‡} qwau' qwara'vayai'p·ïγa'. yu'u'n· aR nantsɪ'n'aŋqïx·I, a'ip·ïγa, ɥnɪ'ƭsɪmI tïnɪ'aŋqïtsɪva'amI,[70] a'ip·ïγa aŋa'c·U. ï'v^{w}aiyauq· aŋa'c· a'ip·ïγa a'ip·ätc aŋ', uv^{w}a quo'^{i}n^{y}'‡k̲a ɔrap·[71] ɥni'k·‡ 'u'n·ɪvätc uru''^{ax}qa ɔra'p· uR. ï'v^{w}aiyauq·U paiyɪ'q·w'ɔi-p·ïγa' qanɪ'vä·ntuχwɑφï.

i·'tcuq·w an·ɪ'c· anɪ'p·ïγa' tɔ'o'ivïɔraχɪp·ïγa. mava·'aiyuc·U qwara'vayai'p·ïγa' maŋa'c·U yu'ɔ'RA^{x}qɔp·ɪ'na'q·aina·ŋ aŋ'. yu'un an[72] nantsɪ'ŋ'aŋqïx·I, a'ip·ïγa a'xavaiyuc·U tɔ'ɔ'ivï'. 'ɥnɪ'ƭsɪmI tïnɪ'ɑŋqïva'^{a}mI, a'ip·ïγa' maŋa'c· yu'u'RA^{x}qɔp·ɪ'naq·aina·ŋ aŋ'. maŋa'c· ï'ï't·a·mpA^{x}qap·ïγain·ɪ a'iχuwɑŋ'. a'iχ̣·Ucuaŋ U^{x}qwɑ'p·ɪ pɔnta·'tsɪ-γɑntïa·ŋ' yuú'runɪp·ïγaiyaq̣·aŋ'. ïv^{w}ï'n ɥnɪ'ŋuts· tïnɪ'aŋqïn', a'ip·ïγa a'ip·atc aŋ'. ɥnɪ'ts· m·ɑ'vaaiyuaŋ' tïnɪ'aŋqïp·ïγaiyaŋ' a'ip·ïγa, ɪtcï'aru' 'an·ɪm·ɪ' tɔ'ɔ'iv uR ɪtcï' 'aru''ɔm·ɪ ini'a·ŋwïγa'ɪ'pïa·'m u'ŋ' tcɔ'pɪ'k·ɪγaɪ'pïɑmï cina'ŋwavɪy aŋ' maa·'ɸɪk̲a·ŋ' qɔγɔ''ip·ïγaɪ'. ɥnɪ'ŋuts· piya·''m u'ŋ' qwïγwï'x·pïai uŋwa'iac·U tümp^{w}ɪ'n·arɔ'ŋqwat·ï[73] oŋ' piŋwa'χwïïp̣·ïŋw, a'ip·ïγa' maŋa'c·U yɔ'ɔ'RA^{x}qɔp·ɪ'naq·aina·ŋ a'ŋ'. maŋa'c· ï'v^{w}aiyauq·w a'ip·atc aŋ', tïv^{w}ɪ'ts·[74] naŋa'i'aip·ïγa' paiyü'ŋUpïγa' pɪ'tcɪχwa'aits· muntu'na·p·ïγa'.

pina'ŋqwA maŋa'c· wɪ'tsɪ'aŋ aŋ' pɪ'tcIpïγa. ɔ'v^{w}aiyauq·w a'ip·ïγa' maŋa'c· wɪ'tsɪ'aŋ aŋ', qwïrɪ'k·ɪtsɪɑq· i'ɪ·ɪ'qa·'q·A.[75] aŋac· a'iχ̣·Ucam-pa·ŋ' pï'ŋqamuntun'ɪ'k̲aip·ïγa. aχa'n·iŋqïŋUqwaiyun·ɪ' ani'k̲·a' mun-tu'n'ɪ'k̲aai'. u'u'ŋwani'amI tïnɪ'aŋqïq·a'aimI, a'ip·ïγa' maŋa'c· wɪ'-tsɪ'aŋ aŋ'. ï'v^{w}aiyauq·' maŋa'c·U pïŋqa'muntun'ɪ'k̲aip·ïγa ï'tï'c·amp' muntu'n'nɪavɪmɪp·ïγa. ɥnɪ'avɪγaic· a'ip·ïγa, ïv^{w}ï'nI tɔγɔ'iŋqwɪyum-pa·ŋqunI tïγa'n'nïmpï'mɑmI kwɪ'pa'nI ɥnɪ'ŋumïx·tsɪnI 'a'ïc·ɪyɑn 'a'mA tï'ŋwɪn·ɪyɑn 'a'm wï'qa'm'mɪŋumpa', a'ip·ïγa aŋa'c· a'ip·ätc aŋ'. axa'n·ɪχa'i'mI pA^{x}qa'xa.im·i'^{i}, a'ip·ïγa' maŋac· wɪ'tsɪ'aŋ aŋ' wïwï'tca'-yïŋqïxaiyaŋ'. 'aŋac· a'ip·atc aŋ a'ip·ïχain·ɪ', kwɪ'pa'χoop·U'cuya-γwɔn·oɑnI. tïv^{w}ɪ'c· u'^{u} maŋa'c· wɪ'tsɪ'aŋ aŋ' kwɪ'pa'p·ïγaiyaŋ'. ɥnɪ'ŋumï'·tsɪaŋ'[76] tï'ŋwɪnɪya·ŋ 'a'ïc·ɪma·ŋ wï'qa'm·ɪŋup·ïγa' tca·'m-pïna·ŋqïp·ïγaiyaq· ɥnɪ'ŋuts·. aru'q̣·wɑmï waa'iyumun·ɪ wɪ'tsɪ'tsɪ-ŋwï'aŋ' qarï'p·ïγa'aimï, wɪ'tsɪ'tsɪŋwïnI waa'iyuŋqïŋ'ɥm^{w}ɑnI, a'ip·ïγa' maŋa'c·U mam·a''haγwɔitc[77] aŋ'.

ï'v^{w}aiyauq·U mam·u'c· a'ip·ïγa'aimï cina'ŋwavɪ aŋ aŋa'rux·WA, ïv^{w}ï''ca' cina'ŋwaφI MU^{x}qwɪ'χaχwa'^{a} i'i'va·'m 'ɥnɪ'ŋuts· nara'q·wɪn-

seized them. As he did thus to them, (the boy) turned and hit him with the mud-ball that he had made. When he had done so to him, that one cried from pain as he went hopping along on one leg into the bulrushes; off there among them he was crying from pain. "Come and joint my leg for me," said he, "and I shall tell you something," said that one. Then the boy said, "There indeed lies what was dug up; in that way should it always be with what is dug up." And then he went back to his house.

In the morning he did as he had done before, came to dig up bulrushes. From that same place cried with pain he whose leg had been broken. "Come and joint my leg for me," said he from among the bulrushes again, "and I shall tell you something," said that one whose leg had been broken. That (boy) was getting tired of what he said. After he had spoken thus, (the boy) made a leg out of a stick that had one notch. "Go ahead! now tell me," said the boy. Then from there he told him and said, "These are not really bulrushes, these are really your dead relatives' brains, who were killed through Coyote's fault. Then your mother was taken away and has been taken by Iron Clothes as his wife," said that one whose leg had been broken. Then that boy became very angry; he started home, and having arrived, went to bed and covered himself up.

After a while that great-grandmother of his arrived. And then his great-grandmother said, "Get up and eat this." Despite her saying so he kept lying covered up. "What can have happened to you that you act thus, my dear, lying covered up? Perhaps some one has been telling you something," said his great-grandmother. And then that (boy) kept on lying covered up. He always used to lie covered up. While still lying thus, he said, "Go ahead and hit me with your seed-beater right in the center of my head, and after doing so to me, you shall quickly cover me with the gathering basket," said the boy. "Why have that done to you? to kill you?" said that great-grandmother of his, while going through the motion of hitting him. That boy thought, "I wish she would hit me!" and sure enough, then, his great-grandmother hit him. After having done so to him, she quickly covered him up with her gathering basket and then lifted it up from him. Under that her two great-grandsons were sitting. "There have come to be two great-grandsons for me," said the old woman.

And then those two said to Coyote, "Go ahead, Coyote, and call people together, and then they shall assemble together in this place."

tcumpava'. 'ᵩ·'mai, a'ip·ïγa' cina'ŋwaɸI. aŋa''q· uv^{w}ai 'i·'^{i}ŋwaru'^{ax}-qantɪn·ɪ 'i·'c·u'wαnI cuwa'MU^{x}qwiχaχwa'aiYU, a'ip·ïγa' cina'ŋwaɸI. um^{w}a'x·Upa'p·ïγa' cina'ŋwav aŋ' MU^{x}qwɪ'χani·^{i}χa' tümp^{w}ɪ'n·arɔ'ŋ-qwa'ntï uŋ uŋwα''vantux·WA. 'a'ip·ïγa' nana'x·qantïmpa'a'vɪŋwï ɥmu'rux·WA. pina'ŋqWA maŋa'iac·U tana'q·ïtsɪ'^{78} aŋ' qanɪ'vä·ntuγwα-p·ïγaiyaŋ'. cina'ŋwaɸI qatc·U naå'n·ɪap·ïå'^{a}. MU^{x}qwɪ'χani'iχa', a'i-p·ïγa' cina'ŋwaɸI. ᴜ·'mai, 'a'ip·ïγa' tana'q·ɪts·, nɔ·'nɪχå^{a} cina'ŋwaɸI. 'ᾳ', a'ip·ïγa' cina'ŋwaɸI, kiyα'p iva'ai' tïχa'iva a'intcuan a'ik·^{x}. ɥnɪ'ʧsɪmI nï' nɔ·n'nɪ'va·'^{a}mI yuyu'wåit·ï im i'i'va' qarï'campA, a'ip·ïγa' cina'ŋwaɸI. cina'ŋwav ïma'ivätccamp' tï'v^{w}ɪtsɪn·ɪ a'ivätc' nava'c·U aiχa', a'ip·ïγa' tana'q·ɪts·. cina'ŋwaɸI pa·γɛ'in'NU^{x}qwɪp·ïγa' naŋ-qa'q·ai'yïqw a'i'naŋWA cina'ŋwaɸ WA^{x}qï'c·U qɔ·'nIpïγa aŋa''ura'. ïv^{w}ï''mɪχa'^{a} m^{w}α'va·ntuγwa'amI qwau' nɔ·'mI'quv^{w}a'amI ɥnɪ'tsɪ'^{i} mava·'aiYU paγa'imMI'quv^{w}a i'mI, a'ip·ïγa' cina'ŋwaɸI. ï'v^{w}aiyauqU pI'ḳa'χunavutsɪa·ŋ 'an·a·'xɪyaŋ' nɔ·'mIqup·ïγa. ïrï'' qatcu'n' qï'ï'^{i}ya-ṗ·anI, a'ip·ïγa' cina'ŋwav antɪ'ŋwïa·'vumaiyuaŋav a'χɔtsɪvɪx̣·U. narï'-v^{w}inI qatcu''um anɪ'k·^{x} qï'ï'va·ŋwa'iYUcampα, a'ip·ïγa' tan·a'q·ɪts·.

ma·va' 'u'v^{w}aiyauq·U cᴜ·'p·ar'uαp·ɪ' pɪ'tcɪχw'aip·ïγa'aim'. ïv^{w}ɪ'ya·q· o'ɸ maŋa'c·uŋumI cina'ŋwav aŋ' moɪ'mpa·ŋum', a'ip·ïγa'^{79} ma·m·u'-c·U nava'ɸIʦɪŋw αmï. um^{w}a'uxṗa' 'o''^{u} cina'ŋwav aŋ' moɪ'p·ïγaiyamï ^{u}m^{w}a'va·iy a'ip·ïγa' cina'ŋwaɸI, ïv^{w}ɪ'ya·ŋ' na·'ṗ·antuχwa·ŋ' maŋa'c· a'ivean aŋ U^{x}qwɪ'yᴜ·m·ama'xa·ŋ, a'ip·ïγa' cina'ŋwaɸI. qa'tc·U narï'-v^{w}in aro'^{α} nï''^{I} co·'q·uc· o·'χwa.ivätcï, a'ip·ïγa' tA'sɪ'av aŋ' tï'rau-q·wɪvïαv a·tcɪ'm·'aq·uq·wαɸï yaŋwɪ'ŋwi̯nɪχa'. m·^{w}a'U'pa'^{a} cina'ŋwav aŋ' moɪ'p·ïγaiyaq·' nɪŋwï'aiya·q·'. 'aa'ik·w, a'ip·ïγa' cina'ŋwaɸI, 'ini'ntcïγɪ'vïn^{80} ɯ·'ṗ·aq·a', a'ip·ïγa' cina'ŋwaɸI. nï'nɪ anɪ'ḳ·ain a·wawα'^{81} naγu'q·WIpaian un·a·'γɪt·uγw anɪ'χa a·'wawa',^{81} a'ip·ïγa' pI'ḳa·''ay aŋ'. cɪna'ŋwavɪ'ɪŋWA pA^{x}qa'ŋUpïγa'aiŋw. ɥnɪ'ʧsɪŋw tï'mα'p·ïγa'aiŋw. ɥnɪ'ŋuts· miyɔ't·ïγan·ɪ' qU'qwɪ'p·ïγa. ɥnɪ'ŋUtsi̯q· u'u'ra' NU^{x}qwi'ŋqw'aip·ïγa' ya·'vaiyɪŋUpïγa'aik·w ts·qu't·ɲna'p·ïγa'-aiŋw ɥnɪ'ŋuts ɥnɪ'tc a'ip·ïγa', ma·'n· 'ï'n·ɪvä·'p·i'mI pI'ḳa·''ayaxaiva·n-tï tI'qa'va·p·I, a'ip·ïγa' cina'ŋwaɸI. ma·n·ɔ''ɔŋ ɥnɪ'ŋuts· tI'qa'q·'-pïγa'aiŋw.

ï'v^{w}aiyauq·U pI'ḳa·''ai' ta·γᴜ·'^{u}t·U'cu'ŋ'wɪp·ïγa'aim'. m·^{w}a'U'pa·q·' cina'ŋwav aŋ' moɪ'p·ïγaiyaq·' m^{w}α'va' yu'a·va' ta·γu·'itcup·I'pïγa'. qatcu'ruåq·^{82} i''ivä'' pa·'aåivätc', a'ik·^{x}pïγa. ï'ï'ŋ, a'ip·ïγa' cina'ŋwaɸI, ɪ'i'va·q·' wa'a'p·a·ts ur a· n·ɪ'aγaivätc',^{83} a'ip·ïγa' cina'ŋwaɸI. cina'-ŋwaɸI m^{w}α'va·ntï' maa'vuruq·WAtï ɔ'rap·ïγa' NA'sɔ'xɔ'ma'nɪp·ïγa.

"All right," said Coyote. "Who, then, is it that is always ready? Long ago I almost went to call people together," said Coyote. Coyote went off in yonder direction, going about to call people together against Iron-Clothes; he spoke to different kinds of animals. Soon he came to that Rattlesnake's house. Coyote did not say anything. "Traveling around to call people together," said Coyote. "All right," said Rattlesnake. "Carry me, then, Coyote." "Hą!" said Coyote, "did I say that a round-dance was about to take place here? So I am to carry around on my back you who have no legs! You just stay here!" said Coyote. "Though Coyote is always saying that, he really is wont to say so merely in sport," said Rattlesnake. Coyote started to walk off, but when he heard what he had said, Coyote turned back again to him. "Let me, then, carry you along off to that place, then from there you will start to walk along," said Coyote. And then he started to carry him along in (Rattlesnake's) little rawhide bag. "Look out! don't bite me," said Coyote, as (Rattlesnake) was darting out his tongue from Coyote's shoulder. "It is my wont to act thus, but I shall not bite you," said Rattlesnake.

There, then, the two of them arrived at the gathering place. "Go ahead now! That Coyote will be your leader," said the two brothers. And so Coyote led them through that country. At yonder place Coyote said, "Do you, all of you, give that companion of mine one arrow each," said Coyote. "No! It is my wont to be provided with but one arrow," said Red Ant, as he stood and held his unfeathered arrow together with his bow. Coyote led the people through that country. "Oh!" said Coyote, "what friend of mine has been through here?" said he. "It is I who have done so, awawa![34] while engaged in proceeding into the combat, awawa!" said Land Turtle. Coyote killed him and then roasted him in the ashes. Then he shot to a considerable distance and, having done so, he ran along towards the spot (his arrow had reached), brought it back with him, and poked the Turtle out with its point. Then, having done so, he said, "In that way shall it always be done to you, who are destined to be a hard-shell turtle. You shall always be eaten," said Coyote. And then they all ate him.

Now the Hard-shell Turtle's (spirit) caused them to be thirsty. Coyote was leading the troop to that country; there on the plain they were thirsty. "Is there not a spring hereabouts?" said they. "Yes," said Coyote, "right around here is the one that is called Cedar Spring," said he. Right there under a bush Coyote dug and covered himself

ɥnɪ'ŋuts ï'vʷaiyauq· aŋa'c· iyɔ'vɪtcuatc aŋ a'ip·ïγa, ïvʷï'nɪ nï'mʷ ɪvɪ'χw'aiŋumpa'amï. itcï'an 'ɔai' nɟ'ni ava'ŋwɪnɪ paiyu'åŋqïq·ɪv'amʷïnɪ, a'ip·ïγa' ta·n·a'q·ɪtc aŋ'. ɪyät·uχwa'am' yuwa·'ᵃχantï uvʷa·'ᵃx·'ɪmï qï·'ï'ɴɪˣḳai'pïγa.in·ɪa'am'. piya·'m· aŋ' mʷα'va·ntï' yua·'ᵃva·ntï' tïχa'p·ïγa'. ma·m·u'c· aŋ'a'vantuχwa'am' pɪ'tcu'amɪ''ɪmï tuχu'ŋ'wɪp·ïγa' tümpa'iya·ŋ'am· marï'ŋwa·ŋqˣpïγa. aa'ik·w, a'ip·ïγa' ma·m·a''uts, aχa'n·ɪŋum o'vʷai a·'γawantcɪqaiva', a'ip·ïγa' piya·'m· aŋ'. uvʷa·''aŋwa cina'ŋwav uŋ' ta·γu'p·Aˣqai a'iveaŋwa·v uŋ ɥmï'ŋwa'ᵃ, a'ip·ïγa'aim'. ɣ·'mai, 'a'ip·ïγa' piya·'m· am', nï'ŋwïmɪ yö'vɪtcuA'tsɪγa·'q·ŋŋum'[84] tïγa'n·umpïαn ava'ŋwiŋumɪ yu·α'm'miava', a'ip·ïχa' pɪya·'m· aŋ'.

ɥnɪ'tsiam' m·ʷa'U'pa'am' yuα'm'miap·ïγaiyam' pa'iAˣ qarï'rï 'a'ura'. mava''amï ma·m·u'c·U nava'tsɪŋw αm' tɔɔ·'aγax·qaʀïpïγa'aim'. maŋac· a'ip·ïγa' piya·'m· aŋ', pɟnɪ'ḳ·aim' yö'vɪtcuA'tsɪŋw αm' ma'iḳ·ainanɪ. qatcu'ya·mï pa·'ᵃxavatcux·w yaŋwï'i'yap·ï, a'ip·ïγa'. ma·m·u'c·'uŋWA nava'tsɪŋw αm' pa·'ᵃγavatsɪγwaŋwα̊m' qwïï'p·ïγa' pa·ru'ɑ̊·wαm ïγa'ŋUpïγa'. ma·vu'ts·kɪŋq'pïγaiyaŋa'am' ma·m·u'c·U MU'qu'nt̊am' pa'iy'am umʷα'ntï' tu'u'mAˣqwɔi'p·ïγa. ɪyä't·uχwaŋUpïγa'aim' yuwa·'ᵃvɪ ava''a·x·I 'a·mï'vʷ'αm' pɪ'tcɪχw'aip·ïγa'. cina'ŋwav aŋ' cuwa'i'y'a'ip·ïγa' ta·γu'y'aiχa'. 'a'ik·w, a'ip·ïγa' cina'ŋwaφI, nɟ''ɪ na·m·ï''ivɪvä' nɔ·'n'nɪntcɪaŋ', a'ip·ïγa' cinaŋwaφI. ma·n·ɔ'n·ɪ ivi'k·ˣApïγa' maŋa'ccampA tan·a'q·ɪtc aŋ' piya'ɪ'pïγa. ïvʷïn nɟ'' ivi'vä', a'ip·ïγa'. yu'α'ŋq'qaɪ'tuavaˣqa·ŋan·o' mɟ̈mɪ'ŋwαnt ivi'χuaŋ', a'ip·ïγa' cina'ŋwaφI. qatcu'Aˣqan·uwαnɪ yu'α'ŋq'qaɪ'tuava·'ŋwa', a'ip·ïγa' tan·a'q·ɪts·. qa'tc·U yu'α'ŋq'qaɪ'tuavaᵃˣqa·ŋan·o' a'ian a'ik·ˣ, a'ip·ïγa' cina'ŋwaφI. ɔa'q·ˣt̊uivaᵃˣqa·ŋ uru'ac· maŋa'c·U tana'q·ɪtc aŋ'. quu·'p·aŋap·ïγa'aik·w. m·ʷα'n·ɪŋumpa·q·aŋ' a'ian ïγïr 'a'ik·ˣ, a'ip·ïγa' cina'ŋwaφI. mʷα'va·ntïmanaŋqWA pa·' aR NUˣqwɪ'k·UPïγa' qana'uiŋwaγantɪmpaŋWITux·WA. i'i'tcïa·q·' wa'a'p·a·tc ur a'iḳ·ainαnɪ, a'ip·ïγa' cina'ŋwaφI. a·va'ŋWI nava'q·ïqap·ïγa'.

ɔ'vʷaiyauq·U paγa'inʸ'NUˣqwik·'pïγa ʊ·'vʷa· cina'ŋwav a'ip·ïγa, ïvʷï'raŋWA qU'qwɪ't·ɪγa'ˣqava itcï'' tɔha't·ümpɪ[85] 'ai'. uvʷa·'ntuχw'αq·w qo'q·WIḳap·ïγa'aik·w Uˣqwɪ'yuam· ar amï'ŋwantuγwac·U pA'pa'iyɪ'p·ïγa'. ma·m·u'ccamp o'vʷai' piya'ɪ'pïγa'aim' tA'sɪ'av aŋ' tana'q·ɪtsɪ aŋa'ŋwa'ᵃ. tA'sɪ'av aŋ' qU'qwɪ'p·ïγaiyaq· ɥnɪ'ŋUqwa·ŋ' tümp a'R pʊ·'ruq·WIpïγa Uˣqwɪ'yuaŋ aR m·'ɔ'vaŋwɪt·uγwa·ŋ' paiyü'ŋUpïγa'. maŋa'c·U ta·naq·ɪtc aŋ' qïɬ'p·ïγaiyaq·' ɥnɪ'ŋUqwa·ŋ' tümp a'R tʊ·'m'unuq·wa·p·ïγain·ɪ'. umʷa'U'p̊α p·ɔrɔ'm'yap·ïγaaic·U. wantsɪ'vuŋqo'aŋ aŋ' tümpʷɪ'n·arɔ'ŋqwantï umʷα'va' yuwa·'ᵃva' pɟnɪ'ŋwïnɪp·ïγa. 'aa'ik·w, a'ik·ˣpïγa, aχa'n·ɪaŋaraŋw ʊ·'vʷai' pA'pa'-

with moist earth.[34a] Now then that young Mourning Dove[35] said, "Let us two go to find water to drink." "You two shall bring water for me in this (bag)," said Rattlesnake. The two of them, proceeding through this plain, flew over it, putting out their breasts and holding up their heads like doves. Their mother was gathering seeds at that place on the plain. Down upon her did the two of them fall as though from the sky and closed her mouth with their hands. "Oh!" said the woman, "how, then, shall I hide you?" said the mother. "Over there Coyote together with his companions are thirsty," said they. "All right," said their mother, "I shall carry you in the form of little mourning doves in my seed-beater."

And then she carried them through there towards the lake. There those two sisters, (daughters of Iron-Clothes,) sat watching. That mother of the boys said, "Look at the little doves that I have found. Do not take them into the water," said she. The two sisters took them right out into the water and dived into the water. The (doves) slipped out of the girls' hands; then they went straight and took some of the water. They started off through here over the plain and arrived where their companions were. Coyote was nearly dead from thirst. "Oh," said Coyote, "I shall be the first to drink, who have been carrying him around," said Coyote. They all drank, but that Rattlesnake was left over. "Let me drink," said he. "Some one of you shall hold it for him while he drinks," said Coyote. "No one shall hold it for me," said Rattlesnake. "No! let some one hold it for him, that's what I say," said Coyote, "that Rattlesnake will spill the water." Rattlesnake let the water spill out of his mouth. " 'That is what he will do,' that indeed is what I said," said Coyote. Starting from that point the water flowed off through a canyon bordered with willows. Coyote said, "This is the Cedar Spring that I spoke of," said Coyote. In it they bathed themselves.

And then they started off on their way; yonder Coyote said, "Let us all practice shooting at this white stone." They shot at it there and the arrows all came back to them. They alone now were left over, Red Ant and Rattlesnake. Red Ant shot at it, and when he did so, the rock burst to pieces and his arrow came back into his hand. That Rattlesnake bit it, and when he did so, the stone became like a round black mass. They went on again through that country. The tame antelope (that Iron-Clothes had as guard) was standing there on the plain, standing looking in different directions.[35a] "Oh!" said they, "how, then, are we going to kill him?" Circling about him

q·ava·ŋˈ, aˈik·ˣpïγaˈ. maˈupˑa' aŋaˈoax·tux·WA taŋwïˈxarup·ïγaiyaŋˈ. maŋaˈc·U tAˈcɪˈav aŋˈ qanɪˈa·ŋ Aˣqaˈnaŋqwɔp·ï mïaˈ·ᵃγantümpaˈ qarïˈp·ïγaˈ. cinaˈŋwav aŋˈ m·ʷαˈva·ntux·WA moruˈnavïˈ tUˈtuˈp·i'na-p·ïγaˈ naˈuwa'me·k·[86] ɥnɪˈŋuts· wa·tcɪˈm'mɪap·ïγaˈ maŋwaˈvaxaˈ wantsɪˈ aŋ aŋaˈ'uraˈ. maŋac· umʷαˈvaˈ pɪˈk̲aˈxunavut·n̥na·xɪv uŋwaˈɪˈk̲aɪˈpïγa. ɥnɪˈk̲·ayuc·U wïˈïˈk·Upïγaˈ tïˈrava·ntux·WA. tïvʷɪp·ï AˈcɪˈaʀUqwa·γ[87] aŋaˈoraˈɪˈpïγaˈ wantsɪˈ aŋˈ. 'U·ˈvʷaˈ sɔ·tsɪˈk̲·aip·ïγa ɪyɛˈn·uc· ɥnɪˈk̲·aip·ïγa. ɥnɪˈmɪˈqup·ïγaaic·U tïvʷɪˈp·ï aruˈq·wa·x·ɪ uˈvʷa sɔtsɪˈŋUpïγaaic·U. ïˈvʷaiyauq·U tɔγʷɪˈaŋaruq·WA sɔtsɪˈŋUpïγa ɥnɪˈŋUtsɪaq·ˈ nɪŋwïˈåiya·ŋˈ pUˈcaˈγaip·ïγaiyaq·ˈ. ɥnɪˈχaic·uaq·ˈ piyïˈa·ŋˈ maip·ïγaˈ tanaˈc·ɪχaiya·ŋˈ narïˈyavantuγw ɪyäˈn·uyïaq·ˈ ta·ᵃvuˈvʷ'ux·U. qïˈïˈp·ïγaiyaq· ɥnɪˈŋuts· paˈa'iyon·ɪˈ paiyüˈŋUpïγaˈ qaˈˈq̇·ɪŋUpïγa ɥnɪˈŋuts·.

'aˈik·w, aˈip·ïγaˈ cinaˈŋwaɸI, uˈuˈŋwanɪantcaˈ·ᵃŋ uc·U maaˈiɬ·uit·ïˈ tanaˈq·ɪtc uŋˈ, aˈiχa ɥwaˈIˣk̲aina·ŋav uˈuˈraiŋqw'aip·ïγaˈ. tïvʷɪˈc·amp o'ᵘ pɪˈk̲aˈxunavutsɪs·uaŋ aʀ mava· uŋwaˈIˣk̲aip·ïγa. 'anɪˈan 'aik̲·, aˈip·ïγaˈ cinaˈŋwaɸI. uvʷa·ˈntuγwa·qˈ tcAˈtcaˈp·aγaitcˈpïγaiaqˈ quna'vïa·ŋˈ. o·ˈp̣·ac·U paiyüˈŋUpïγaˈ mava·ˈntux·wpïγaˈ wantsïˈ aŋˈ puvʷa wïnɪˈk̲·aip·a·ntux·w. mava' ɥnɪˈŋuts· maŋaˈc·U tanaˈq·ɪtc aŋˈ tïˈvʷɪk·ïcara·q·aip·ïγa. aˈaˈik·w aˈivaiyan, aˈip·ïγaˈ, quna'vua'amI ya·ˈŋqïχw'aiŋumpaˈ, aˈip·ïγaˈ cinaˈŋwaɸI. mava pɪˈtcɪχw'aip·ïγa ɥnɪˈŋUtsïαq· ïˈvʷïˈcampan·tˈ tɔˈtɔˈq·ɔa·p·ïγaiaqˈ cinaˈŋwav aŋˈ tcAˈ-tcaˈp·aγatcAˣqainaɸïˈ. 'aŋaˈvaiaŋqWAtïˈαc· aŋaˈiac·U tAˈcïˈavɪ aŋˈ wants aŋˈ kwIˈpaˈp·ïγaˈ. cinaˈŋwaɸI ya·ˈp·itcɪχw'aip·ïγaiyaqˈ quna'vïa·ŋˈ. 'ɥnɪˈŋuts avaˈŋwɪaŋˈ nɔ·m'mɪap·ïγaiaŋˈ wantsïˈ aŋ aŋaˈvatcux·WA. mava·ˈiyuaŋˈ tIˈqaˈq·ˈpïγaiaŋˈ wantsɪˈvuŋqoa·ŋˈ tümpʷɪˈn·arɔ'ŋqwantïˈ.

'aa'ik·w, aˈip·ïγaˈ maŋaˈc· tümpʷɪˈn·arɔ'ŋqwant aŋˈ, aˈiɬcaŋw qaˈˈq̇·ɪŋU wantsɪˈvuŋqɥn uŋˈ qatcu''uŋwaiiŋw i'iˈvä' piˈtcïåap·atcˈ, aˈip·ïγa aŋaˈc·U. ɔˈvʷaiyauq·U ma·m·uˈc·U navaˈɸItsɪŋw αm a'ip·ïγa-aimˈ, ïvʷɪˈyaraŋWA naŋwïˈiaʀqwaŋumpaˈ, aˈip·ïγa'aimˈ. mαva·ˈaiYU cinaˈŋwav aŋˈ naˈ·ntcuin·ɪ a·ŋqaˈn'NAˣpïγa'aik·w tɔˈtsɪˈαɸïˈ. ɥnɪˈk̲·aŋu-mïⁱts· ya·ˈc·aŋup·ïγaˈ paˈaiˈ qarïˈrï a'uˈra 'ava' ɣ̈mʷïˈ''ⁱˈpïγa. 'aa'ik·w patsɪˈnI qatcuˈtca·mˈ paa'iyɔŋwa'ap·ac·U wïˈïˈatsɪŋw αmï, aˈip·ïγaˈ nam·iˈyaŋ aŋˈ. cinaˈŋwav aŋ 'a·m·uˈʀqwa·ᵃγɪt·uac·un·ɪˈ pɣ̈niˈ''nip·ïγa. aˈik·w, aˈip·ïγaˈ patsɪˈ''ɪŋw, umʷαˈŋaya·ˈåxa'ᵃ nïruˈq·waAˈtïαc·U pɣ̈niˈ-n'niˈ, aˈip·ïγaˈ patsïˈaŋ aŋˈ. m·ʷαˈŋ aniˈk̲·a ïaˈvuruŋUqwain·αnI, aˈip·ïγaˈ na·m·iˈyaŋ aŋˈ. maaˈupˑac·U ya·c·Uqwaiŋup·ïγaˈ ma·m·uˈc·U wïˈïˈatsɪŋw αmˈ. maŋaˈc·U piya·ˈm· aŋˈ m·ʷαˈvaaiYU tUˈcuˈp·ïγaˈ. maŋaˈc·U tümpʷïˈn·arɔ'ŋqwant aŋ aˈip·ïγa, aχaˈn·iχai åniˈk·ˣ tUˈcU·ˈ-

in that way, they rounded him up. That Red Ant was sitting on the divide in the direction of the antelope's house. Coyote pulled greasewood right there out of the ground. Then, as he went along, he put it in front of himself, creeping on his hands and knees towards the antelope. That Rattlesnake was hanging there in his rawhide bag. So doing, he dropped down to the ground and proceeded towards the antelope under the surface of the earth. Yonder he peeped out; he was still far away from him. Again he started to move on under the earth; yonder he peeped out again. This time he peeped out right under him, and, so doing, he looked around at all parts of his body. While he was doing so, he found his heart beating right in the open between his hoofs. Then he bit it, and then the antelope jumped high up in the air and came back making a raucous noise.[36]

"Oh!" said Coyote, "perhaps it was that Rattlesnake that was gotten sight of." So saying, he went to where he had hung him up. Sure enough, now, only his rawhide bag was still hanging there. "That is what I said," said Coyote. At that place he tore his bag up to pieces. He returned to the same place, he came to where the antelope had been standing. There, then, that Rattlesnake had his mouth filled with dirt. "Oh my companion!" said Coyote, "let me go and get your bag for you." There he arrived at the bag, and Coyote patched it together somehow or other, after having torn it up. Before reaching that Red Ant, the antelope fell down dead. Coyote arrived with Rattlesnake's bag and then he carried him along in it to the antelope. At that place they all ate the antelope, Iron-Clothes' tame antelope.

"Oh!" said that Iron-Clothes, "my tame antelope made a raucous noise. He has not come back here," said he. And then the brothers said, "Let us all turn ourselves into sparrows," said they. There Coyote painted his head fiercely. After they had done so, they flew off towards the lake and there they arrived. "Oh my sister! many have the sparrows become in number," said one (of Iron-clothes' daughters) to her older sister. Coyote kept looking under them, it seemed. "Oh!" said the older sister, "that one, indeed, keeps looking under me." "It is that one whom I have wounded,"[37] said her younger sister. Back through that country flew off those sparrows. The mother of the two boys was grinding seeds at that place. Iron-Clothes said, "Why are you engaged in grinding seeds? Is it Coyote that causes you to grind seeds?[38] You said, indeed, that

xwa'. cina'ŋwavɪt'cua·'m·[88] αŋ' tʊ'cu't·uiy'ïm·. imi'' pᴀˣqa'q·ain 'a'i ïγïr 'aik·ˣ mʷα'ŋ' qam·ï'ɔap·uts aŋ axa'n·intca·ᵃŋa'ᵃ pᴀˣqa'ŋoaŋ i'm a'iχai' aik·ˣ. man·i'ntca·ŋan ɥnɪ'ŋʊ maa·'vïa·ŋ u'a'xaɸï qarï'γuaŋ itcï' am' tïγa'n·ïmpïm·αn', a'ip·ïγa' piŋwa·'ᵃŋ aŋ'. ïvʷï'aq·o''ᵘ ɥnɪ't·ɪ'qaŋ'wɪ, a'ip·ïγa' maŋa'c·ʊ tümpʷi'n·arɔ'ŋqwant'. maŋa'c·o'ᵘ piŋwa·'ᵃŋ aŋ ɥnɪ'c·uaŋ an·ɪ'ŋʊpïγa' tïγa'n·ïmp ar uvʷa'ŋwɪ uˣqwɪ'yuu' wï'nɪ'k·ʊqwain uvʷa'ŋwɪ wï'nɪ'k·ʊpïγa'. qa·'tc·ʊ 'ɔ·'αrïan anɪ'ķ·ain' m·a'i'an 'a'ik·ˣ, a'ip·ïγa' tümpʷi'n·arɔ'ŋqwant'. uŋwa'c·uγwain·ɪ' wantsɪ'vuŋqun uŋ' qa·'ɖ·ɪŋʊˣqwαntï qatc ɥmą'.įmɪŋ'wait·ï nava'c·ʊ qa·'ɖ·ɪŋuts i'i'vä' pi'tcɪʀ nï'ɸα.

ma·m·u'c· ï'vʷaiyauq·ʊ nava'ɸɪtsɪŋw αm a'ip·ïγa'aim', ïvʷɪ'araŋwᴀ na'a·'ᵃŋaʀʊqwąumpa'. tïvʷɪ'c· o'ᵘ 'uni'c· a·n·i'ķ·aŋup·ïγa 'a'iχuam'. ɥnɪ'ts· ya·'c·uŋup·ïγa' pa'ai' qarï'rï u'u'ra'. uvʷa' ɟmʷï''ɪχw'aip·ïγa-aic·ʊ. ɥni'c· a·n·ɪ'p·ïγa' cina'ŋwaɸɪ ɥmʷu'ʀʊˣqwa·ᵃγɪt·uαc·ɪn·ɪ' pɟni'n'-nip·ïγa. ï'vʷaiyauq· o·'p̣·ac·ʊ ya·'c·uŋup·ïγa uvʷa' ɟmʷï''ɪχw'aip·ïγa' pïvʷa·'yuv ɥni·'ⁱķ·an'. ɔ'vʷaiyauq·ʊ ma·m·u'c·ʊ na·va'tsɪŋw αm' paiyɪ'q·w'ɔip·ïγa'aim' qanɪ'vä·ntuχwa·ᵃmïɸï. ï'vʷaiyauq·ʊ ma·m·u'-c·ʊ na·va'ɸɪtsɪŋw αm a'ip·ïγa'aim', ïvʷɪ'yaraŋwᴀ na·vu''ɪtcαʀʊ-qwąumpa'. tïvʷɪ'c·amp o'ᵘ pu'ɪ'tcatsɪŋw qa'tcʊ paa'iʏʊpïaic·ʊ qani'ntcʊqwa·ᵃx·ɪ. 'aa'ik·w aγa'n· ani'ķ· ani'ntcïmʷ i'mï pu'ɪ'tsatsɪŋw αm', a'ip·ïγa'aim' ma·m·u'c·ʊ nava'tsɪŋw αm ɔa'xa·q·arïχaiyaŋa'm'. 'a'aik·w m·α'ŋaya·ᵃxa'ᵃ na·'ntcuin·ɪ' puŋ'wi'ŋqï ɔa·'va·n'tɪ'aŋ ar ïmpï'n'ini·ⁱntc'. patsɪ'aŋ aŋ a'ip·ïγa', mʷα'ŋ ani'ķ·a ïa'vuruŋʊqwai-nαnɪ. ɔ'vʷaiyauq·ʊ ma·m·u'c·ʊ ma·n·u'n·ɪ o·'p̣·ac·ʊ mɟnɪ'c·ɪpïγa'.

uvʷa·'yu'm a'ip·ïγaɪco'om' ma·m·u'c·ʊ nava'ɸɪtsɪŋw αm', ïvʷï'raŋwᴀ na·γa·'tcɪtcʊqwaŋumpa'. tïvʷɪ'c·amp o'ᵘ qa·'tsɪŋw αm' qa'tc·ʊ pa'iyɔŋup·ïaåic·ʊ tümpʷɪ'n·arɔ'ŋqwantï' qanɪ'vä'. ma·n·ɔ'q·ɔ ma·'ᵃvï-a·ŋ' qï'tï'itcuq·ʊpïγa' pa·γa'ŋ'wɪya·m' ma·'rɔarɔmpuť·uit·ïik·'pïγa' tümpʷɪ'yua·ŋ' tümpʷɪ'm·a·ᵃvïa·ŋ' ma·n·ɔ'q·ɔ qï'tï'itcuq·ʊpïγa' pa·γa'-ŋ'wɪya·m' ma·'rɔarɔmpuť·uit·ïik·'pïγa' tümpʷɪ'yua·ŋ' tümpʷɪ'm·a·ᵃ-vïa·ŋ' ma·n·ɔ'q·ɔ qï'tï'itcuq·ʊpïγa'. maŋa'c·ʊ piya·'m· αŋ' pïŋqa'-ʀʊcup·ïγa' ma·m·u'c·'uq·w nava'ɸɪtsɪŋw am' yʊ·'a'p·ïγaɪ'qa·'m' tʊ'cu'n·a·ŋ' piya'iyavï'm'. ma·m·u'c·'uq·w tɪ'qa'q·'pïγa' tʊ·χwa'vaɪ' cina'ŋwavɪy aŋ a'ivaiyaŋw. ï'vʷaiyauq·ʊ tᴀ'cï'antï' tïγa'.iχɪŋqʊ maŋac· a'ip·ïγa' ta·n·a'q·ɪtc aŋ', ïvʷɪ'αnɪ tɔγɔ'iɴ'ɔˣqwɔ'mɪtsɪγaip·ai-yαnɪ qwɪtcα'q·anɪ'aŋ u'u'ra' tsɪtsɪ'ŋwɪc·ᴀ. ma·m·u'c·'uŋʷ ʔ''ᵘ ᵃ'a'u-ra'ɪŋwᴀ qwɪtcα'q·anɪa·ŋ' tsɪtsɪ'ŋwɪcap·ïγa'. tɔγɔ'iavaŋwɪtï ɥnɪ'ts·kwɪ'pa'p·ïγa' qwɪtca'q·anɪa·ŋ' mava'ŋwɪaŋ ɥnɪ'ŋuts ɔa'xa·q·aip·ïγa-iyaŋ'. ï'vʷaiyauq·ʊ tᴀ'cï'ant aʀ tɪ'qa'ŋ'wɪpïγa' ma·m·u'c·uαq·ɥnɪ'ŋuts· qanɪ'a·mï' ta·ŋwï'χarup·ïγaiyaq·'. ï'vʷaiyauq·ʊ maŋa'c·ʊ

you had killed that little jack-rabbit, but how did you kill him, as you say?" "It is thus that I did so to him, with this seed-beater of mine, as he was sitting right in the brush," said his wife. "Go ahead, then, and do it again," said Iron-Clothes. So that wife of his did just as she had (pretendedly) done, and the seed-beater struck right into the spot where the arrow had struck.[39] "No! it has been done by a spy, that is what I say," said Iron-Clothes. "That tame antelope of mine too has made a raucous sound. He is not wont to make a sound like that for no reason; having made a raucous noise, he is wont to return to me."[40]

Then those two brothers said, "Let us all turn ourselves into piñon jays." Sure enough, now, they all did just as the two of them said. Then they flew off towards the lake and arrived there. Coyote acted as before; he kept looking under them, as it seemed. Then they flew back again and arrived there whence they had been coming. Then the two sisters went back to their own house. Now those two brothers said, "Let us all turn ourselves into mice," and in very truth they became mice in great numbers under the house. "Oh! how did it happen that there came to be these mice?" said the two sisters, as they sat and watched them. "Oh! that one, indeed, is making a horrible squeaking noise. He has something raised on his back." The elder sister said, "That one it is whom I have wounded." And then they all turned back again.

Now, then, the two brothers said, "Let us all turn ourselves into rats." Sure enough, then, they got to be rats in great number in Iron-Clothes' house. They gnawed all his things to pieces. They caused the bow-strings (of Iron-Clothes and his daughters) to hang loose, and they gnawed Iron-Clothes' gun all to pieces. That mother of the two boys kept on grinding seeds and they carried off what their mother ground. Those, Coyote and his companions, ate it during the night. Then, when dawn came, that Rattlesnake said, "Vos baculo prehendentes ipso in loco quo curvus sim jacite me ad domum ejus defaecationis." Illi igitur ad domum (Ferrovestiti) defaecationis eum baculo jecerunt et ipsa in domo ejus defaecationis cecidit. Then he waited for him therein. And then it became dawn and they thereupon circled around the house of (Iron-Clothes and his daughters). Deinde ille Ferrovestitus iit ut defaecaret et crebro pandiculatus est[41] cum ambularet. "Are you waiting there for me, Coyote?" said Iron-Clothes. Consedit in foramen defaecationis.

tümpʷi'n·arɔ'ŋqwant aŋ' qwɪtca'χw'ɔip·ïγa' nan·a'ro·q·wɪpax·pïγa. uvʷa·'ᵃruɑn·ɪ'ⁱ cina'ŋwav ɔa'xa·q·arɪɑn',[89] a'ip·ïγa' tümpʷi'n·arɔ'ŋ-qwant aŋ'. ɔ'pa'q·ɪna·q· ava'ŋwɪ qᴀ'qa'ʀïpï'γa'. maŋa'c· ʊ·vʷaɪ' ɥɲɪ'ŋʊqwa·ŋ' ta·n·a'q·ɪtc aŋ' kwɪ'tu'x·ṗa·q·oaŋ' qï'ï'p·ïγa'. maŋa'-c·ᴜ tümpʷi'n·arɔ'ŋqwant aŋ' na·va'c·ᴜ qa·rï'p·ïγa' qatcᴜ yu'mu'-q·wɪpï'ᵃå'ᵃ. maŋa'c·'uŋwᴀ tan·a'q·ɪtc aŋ' tï·'ŋqunɪ'aŋw qïï'p·ïγaaic·ᴜ. ɥɲɪ'ŋʊqwa·ŋ ɥɲɪ'ŋuts· tümpʷi'n·arɔ'ŋqwant aŋ' na·ᵃvɪ't·ʊ·m'ɪŋup·ïγa' qanɪ'av ɥɲɪ'ŋuts uvʷa'ianaŋqwat·ïac·ᴜ wï'na'.iŋwar'uɑp·ïγa'.

ma·m·uc· ï'vʷaiyauq·ᴜ patcü'ŋwa·ᵃŋ aŋ a·tcï"amuɸ tu'u'mᴀpï'γa' wa·ᵃvï'n'ɪˣpï'γaå̈im'. ɥɲɪ'ŋˣʊqwa·m' paγa'ŋ'wɪam· aʀ tɔŋqwa'"pï'γa'. ma·ru'x·qwa·ŋqïp·ïγaiyaq·am' pa·γa'ŋ'wɪam·uɸ. ɥɲɪ'ŋumɪŋqᴜcam-ṗa·q·am' paγa'ŋ'wɪa·m 'ai' tɔ'qwa'p·i'namɪpï'γa'ɪt̬uaɪ'. maŋa'c·ᴜ tᴀ'cï'av aŋ a'ip·ïγa', nj̈nɪ'aχwɑ'χain·ɪ χï̈ʀ[90] qwa'ut·uγwɑc·ᴜ po·mpɔ'-n'ai', a'iχuwaŋ' ma·m·u'c·ᴜ na·va'tsɪŋw ɑm' qwa'ut·uχwa·m' pɔmpɔ'n'ap·ïγa'aim'. ɥni·'ⁱχwɑ'ɑm uˣqwi'yu aʀ kwɪ'tu'x·pa·m' tsɪs·tu'na·ŋqïmɪɑn·ɪ'. maŋa'c·ᴜ pï̈ŋqa'm'aip·ïγa', nj̈'nɪaχwɔχain·ɪ wᴀ'qï't·uγwɑc·ᴜ tara'vɪn'na·ai', a'iχuwɑŋ' ma·m·uc·ᴜ na·va'tsɪŋw ɑm wᴀ'qï't·uγwa'am' tara'vɪn'na'pï'γa'aim'. ɥni·'ⁱχwɑ'ɑm uˣqwɪ'yu ɑʀ pɔɔ'ɪ'paå̈m' tsɪtsɪŋwaxa'imɪpï'γain·ɪ'.

maŋa'c·ᴜ tᴀ'cɪ'av aŋ' qa'tcᴜ qᴜ'qwɪŋ'wa'iʏᴜcampɑ qa·'nɴᴀ'cuv a'ip·ïγa'. pina'ŋqw ɔ'vʷaiyauq·w a'ip·ïγa', nɪŋwï'ʀᴜqwat·uγwaq·a-va·n·ɪaraŋwᴀ a'iyaq·' qᴜ'qo'q·wɪk̦anaŋum a'ʀ qa'tcᴜ maa'ntsɪŋwą·'ᵃ. ïvʷïn ɥni'ts· nj̈''ᴵ cᴜ·'q·uc· ᴜ'qwɪ'yutsɪχaivätc umpɪ'c·ᴀcampᴀ ma·m·ï'-vʷatcï' qᴜ'qwɪ'va'. a'iχaic· wᴀˣqï't·uγwa'am mj̈nï'c·ɪk·' pɔɔ'ɪ'pa·t·ï-a·m' qᴜ'qwɪ'p·ïγa. ɥɲɪ'ŋʊqwa·ŋ' ma·m·ï'ŋwɑntï tï'rava·ntux·wᴀ kwɪ'pa'p·ïγa' co·'q·un aŋ' qwa'uaŋ' mj̈ni'c·ɪk·' qᴜ'qwɪ'p·ïγaɪcua·ŋ'. mava·'ntuγwa·m' pᴀˣqa'ŋʊpï'γaiyam'. ᴜ'qwɪ'yuaŋ aʀ qᴜ'qwɪ'm·ɪŋ-quaŋ aŋa'ûraaic·ᴜ paiyü'ŋum·ɪp·ïγa'. mava·'ntuγwa·ŋ' tümpʷi'n·a-rɔ'ŋqwantï aŋ' patcɪ'ŋwïŋwå̈q·uaŋ' pᴀ'pa'q·'qwaiŋup·ïγaɪ'tuaiyïam'. nava'ɸɪtsɪŋw ɑm·' piya'iya·m' ya·'vanax·pï'γa'.

9. Chipmunk deceives the Giant.

m·ʷɑ'va·yaχwaå̈m' tava'rɪŋqwɪtc aŋ' piyɑ'ŋ'waiɸ qan·ɪ'χaim·ɪa'm'. 'a'ik·w piya'nɪ uwa't·uγwat·u'aiyïn·o'. ɥɲɪ'tsɪaŋan' pava'iva·ŋ', a'ip·ï-γa' tava"ats aŋ' piyä'ruχwaɸï. qa·'tc·ᴜ qatcu' n·a·'n·ɪa'ap·'. m·ʷɑ'ŋ 'ani'k·ˣ qᴜ'tu'c uŋ' pᴀˣqa'ŋqïŋumpa·ŋ'am·ɪn', a'ip·ïγa' piya·'ŋ· aŋ'. pava'tcɪŋqïva·ŋan 'a'ian 'a'ik·ˣ. qa·'tcᴜ pᴀˣqa'ŋqïŋumpa·ŋ·'amɪn 'a'ian 'a'ik·ˣ, a'iχ·ᴜcampa·ŋ' pa·ᵃva'tcɪpï̈χa'. ma·ŋa'c·ᴜ qᴜ'tuc· a'ŋ'

Cum autem ille id faceret, Crotalus eum momordit per anum. That Iron-Clothes remained seated as though nothing had happened, he did not even start. That Rattlesnake bit him again, this time further up. When he had done so, then Iron-Clothes drew in his breath sharply and groaned with pain, and before he could reach his house, he fell dead.

Now those daughters of his seized their bows and pulled the bowstrings, but when they did so, their bowstrings snapped. They stretched what was left of their bowstrings, but whenever they did so, somebody always broke them by shooting at them. That Red Ant said, "I, indeed, for my part, (when in that plight,) did turn around and, stooping, clunem crebro tetendi. When he had spoken thus, the two sisters turned around and, stooping, clunes crebro tetenderunt. Whenever they did so, the arrows were all braced, as it were, per anos eorum.[42] That (Red Ant) kept on saying, "I, for my part, (when in that plight,) did face this way and keep putting out my breast." When he had spoken thus, the two sisters turned about and kept putting out their breasts. Whenever they did so, the arrows would all stick, as it were, to their breasts.

That Red Ant did not shoot, but he did nothing but sing. Then, after a while, he said, "We shall all be beaten, for those (arrows) which you are shooting have no effect. Let me, then, who am wont to have but one little arrow, shoot at them merely for fun." So saying, he shot at them through their breasts as they turned around to face him. As soon as he did so, one of them fell dead to the ground; at the other one he shot again as she turned around the other way. There he killed the two of them. Whenever he shot, his arrow would come back to him. To that place had they all gone to kill Iron-Clothes and his daughters. The two brothers brought their mother home.

9. Chipmunk deceives the Giant.[43]

At that place, it is said, Chipmunk and his mother were wont to dwell. "Oh! my mother, somebody is walking in yonder direction. So let me call him," said Chipmunk to his mother. "No! do not say anything. That one is the Giant. He will kill you, my dear," said his mother. "Let me call him, that is what I say." "No! he will kill you, my dear, that is what I say;" in spite of her saying so, he

tïrα′c·qwαts· naŋqa′t̄saq·aip·ïγa. a′itca·ŋ‘ tïrα′c·tk·w, a′ip·ïγa aŋac· a′ip·atc aŋ‘. a′iŋumpaAcunɪ piyɛ′nɪ, a′ip·ïγa‘. qa·′tcU maŋa″am·ɪn‘ pAxqa′ŋUqwaiŋumpa‘, a′ip·ïγa‘ piya·′ŋ aŋ‘. a′iχ·Ucuaŋ‘ wa′a′ŋɪŋup·ï-γa. u′u′vwaiyauq· aŋa′c·U qU‘tuc· a′ŋ‘ tïna′ŋqw a·m·υ·′″uraim·tk·Upïγa‘. piyα′nɪ ïvw‘ï′aŋ‘ sa′a′ŋqïaŋ‘ tïna′ŋqwaiyïaŋ‘, a′ip·ïχa a′ip·atc aŋ‘. maŋa′c· o″u sa′a′ŋqĭpïγaiyaŋ‘ am·uф pi′tcɪpïγa‘ maŋa′c·U qU‘tu′c·n̤-narïχwɪ·′n·ap· aŋ‘. ɥnɪ′tc a′ip·ïγa, axa′n·tχain·ɪ’ a′ik·ǂ pa′iχain im a′ip·ats·. nava′c·u′um ‘a′ik·ǂ pïn·ɪ′k̤·aiχin· a′iχa‘, a′ip·ïχa a′ip·atc aŋ‘. u′vwaiyauq·ɔ aŋ‘ sa′a′p·ɪ aŋa′ф yu·n·a′p·ïχa. aŋa′c·′uq·w ivi′p·ïγa′aik·w na·va′c·un·ɪ‘ qAxqa′t·ɪ‘pïχa‘ cua′ŋumiŋk̤a′åik·w.

ɥnɪ′χaic· a′ip·ïγa‘ qU‘tu′c a′ŋ‘, axa′va·ntuχwa’a qwitca′m·i‘. ivä·′ntu q·wa′u‘91 avo′a·γantïp·aŋwɪt·ux·w. ïvw‘ï′ramɪχa’ uvwa·′n-tux·wqw′aiv′am‘, a′ip·ïχa‘ qU‘tu′c·. uvwa·′ntuχw′αm ɥnɪ′ŋuts· qwitca′p·ïγa′aim‘. maŋa′c·U qU‘tu′c· aŋ‘ a′ip·atsɪ qwitca′n·a·ŋ‘ tɪ‘qa′p·ïχa′aik·w. ɥnɪ′tc a′ip·ïγa, aχa′n·iχai åni′k·ǂ mwα′n·intcuru’a qwitca′n·o‘. ïvw‘ï″q·w pïni′k̤·a‘ nɥ′nɪ qwitca′n·anɪ, a′ip·ïχa‘ qU‘tu′c· a′iχaic·U qwitca′p·ïχa. avU·′aχant aR pU‘tca′p·ïχa. ɥnɪ′ŋumï·ⁱts a′ip·ïγa, ïvw‘ï′ram avaŋwɪtuγw′am‘ nam·a′ŋwɪcava′am‘. ‘ψ·′ma.i, a′ip·ïγa a′ip·atc aŋ‘. imi′αnɪ na·m·u′m·aŋwɪc·ava′am‘, a′ip·ïχa a′ip·atc aŋ‘. qa′tcU nï″ïm imi′A na·m·u′m·aŋwɪc·ava′am‘, a′ip·ïγa‘ qU‘tu′c· aŋ‘. ψ·′ma.i, a′ip·ïγa a′ip·atc aŋ‘. qU‘tu′c· aŋ uχwɪ′vutsɪma·ŋ‘ tsɪŋwɪ′c·Apïγaiyaŋ‘ uχwɪ′vuts aR cɔ·′ya‘pïχa. ɔ′vwaiyauq·‘ mɪa″p·ï-m·′ɔ′ntsɪmaфï ma·ŋwɪ′c·pïγaiyaŋ‘. ɥnɪ′χ·Ucampa·ŋ‘ maŋac·U qa′tcU nïntcɪ′x·pïå’a. ɥnɪ′χaic·uaŋ‘ qU‘tu′c· aŋ‘ naŋwa″q·um·ɪnaŋwA mɔ′ɔ′-m·αф maŋwɪ′c·Apïγaiyaŋ‘. ɥni′k̤·Ucampa·ŋ‘ qatc· nïntcɪ′tcïpïå’a. ïvï″m uф nɥ″, ‘a′ip·ïχa aŋa′c·U tava′rɪŋqwitc aŋ‘. nɥ′nɪac·Ucuru’ ava′ŋwtuγwanɪ marï′ŋwIpava·nɪ imi′‘hampan·ɪχain.92 uc· qatcu″umɪ marï′ŋwIpaŋwa’a. ɔ′vwaiyauq·U qU‘tu′c·ɪ aŋ‘ qwitca′p·ïa·ŋ a′χava-tcux·wA marï′ŋwIpap·ïγa‘. ma·ŋa′c·U ’a′xavaiYU qwa′tsaxavURUpï-χain·ɪ uvwa·′ntuγwa·ŋ‘ pAxqa′ŋUpïγaiyaŋ‘. ɥnɪ′ŋuts· piya′iyav uŋwa′rux·wA tïnɪ′A‘pïγa′aik·w, pA‘qa′ŋuntsa·ŋanɪ qU‘tu′c·ɪ uŋ iya′vaxan′nam imi uŋwa’ a′ik̤·ain‘ pAxqa′va·ntïn a′ik̤·ain′namɪ.

10. Coyote unsuccessfully imitates Carrion Beetle.

uxqu′vwɪtcatc aŋ‘ m·wα′va‘ qani′ntcUpïχa. ɥni′ts a′ip·ïγa‘, tïγï′vï-ŋwïnɪ ïvwɪ′ya·q·‘ nï′uфα cυ·′p·a·ro’acυ·′it·ɔγwanumac·, a′ip·ïγa‘ ma·m·ï′-rux·wA tïγɪ′ɛŋwï‘. ‘anɪ′a·ŋ aik·ǂ, a′ik·‘pïγa‘ ma·m·u′c·U tïγɪ′aŋw

called to him. That Giant, having come to a standstill, listened. "Now he has come to a halt," said that boy. "Let me call out again, my mother," said he. "No! that one will kill you, my dear, as he passes by," said his mother. In spite of her saying so, he yelled out. And then that Giant commenced to go along upwards toward them. "My mother, go ahead! make mush for him. He is coming up," said the boy. So she made mush for him. That one, provided with gigantic strength, arrived where they were. Then he said, "For what reason are you making that sound of calling me, you boy?" "Just for fun I called out, saying, 'Come and see me!' " said the boy. And then he put mush before him. That one drank it; just as though it were nothing, he kept on sitting as he finished the (mush they kept putting before him).

So doing, the Giant said, "Quo soles ire ut defaeces?" "Off this way into a semi-circular valley." "Let us two, then, go off yonder," said the Giant. Deinde ei ibi defaecaverunt. Ille Gigas excrementum pueri edit. Deinde inquit, "Quid facis? Non ita est defaecandum. Vide quod a me defaecatum," inquit Gigas; simul atque haec dixit, defaecavit. The semicircular valley was filled up. After he had done so, he said, "Let us two push each other into it." "All right!" said the boy. "Let me push you first," said the boy. "No! let me push you first," said the Giant. "All right!" said the boy. The Giant pushed him with a little blade of grass, but the grass bent. And then he pushed him with his little finger, but in spite of his so doing, that one did not budge. The Giant tried again and pushed him with both his hands, but in spite of his so doing, (the boy) did not budge. "Let me now (try to push) you!" said that Chipmunk. "Neither could you push me into it, seeing that even I could not push you." Deinde eum impulit in medium Gigantis excrementum. That (Giant) made a splashing noise as he moved about in it; right there did (Chipmunk) kill him. Then he told his mother about it, "I have killed the Giant whom you feared, as you said of him that he would kill me, of whom you said that."

10. Coyote unsuccessfully imitates Carrion Beetle.[44]

Carrion Beetle built a house there. Then he said, "My friends, go ahead! gather together at my place for just one night," said he to the Deer. "What did he say?" said the Deer. " 'Do you all

ɑmï. nïv^{w}ɑ′ya·q·ʻ cʊ·′p·a·ro′^{ɑ} a′iyaŋ aik·ɤ, a′ik·ɤAp̈ïγa. ɥnɪ′ŋuts· qanɪ′va·ŋʻ qwɪtcu′mpʻp̈ïγa ʻan·a·′x·ɪ qanɪ′a·ŋʻ yuγwɪ′p·ïγa. ɥnɪ′ŋuts Aˣqɔ′′^{i}p·ïγaʻ maŋa′c· Uˣqo′vɪtcatc aŋʻ yïr̈ï′va a·vɪ′p·ïγa. ɥnɪ′ŋuts· tïv^{w}ɪ′tsï ′at·ï′o·′p·ïγa. ʻaa′ik·w o·′ʈsaŋw a′ik·ɤAp̈ïγa. a′uṗ·a′^{a} yïr̈ï′ʻ yo′n′nɪŋumpa·ts·sampA ma·n·ɔ′n·ɪ tcaŋwï′q·a·p·ïγaʻ. cina′ŋwav aŋ ɪ·′tcuq· aŋa′vatcux·wAqɪp·ïγa uʻqo′vɪtcatɑɪ aŋʻ. a′ik·w, a′ip·ïγaʻ cina′ŋwaɸɪ, anɪ′aŋwutsɪtca·′m·ï′ ɥnɪ′ŋu qɔγɔ′′^{i}tsɪam ɪ′i′m·ʈ̈ʻ tïγɪ′aŋwʈ̈ʻ, a′ip·ïγaʻ cina′ŋwaɸɪ. qatcu′ån anɪ′aŋwa′^{a}, a′ip·ïγa Uˣqu′vɪtcatcʻ. ʊ·′maɻ̨ ïv^{w}ï′′q·wanɪχå imi′ntcux·wA tïnɪ′avaʻ, a′ip·ïγa Uˣqo′vɪtcats·. nɻ̈′′ na·m·ï′xanintcuiy ɔ′v^{w}aiyauq·U waa·′q·u ṗa·mṗï′n·ɪväŋw mori′ʻ-s·a′aiʻ ma·n·ɔ′ɑ̣·oq· ɥnɪ′ŋuts· trˣqa′i′yïq·w. ï′v^{w}aiyauq· ɥnɪts a′iḵ· ɥmu′rux·w tïγɪ′aŋwɑ̣ʻ, ïv^{w}ɪ′ya·q·ʻ nï′^{u}ɸɑ cʊ·′p·a·ro′^{a} sʊ·′yut·uγwa-numac·, a′iḵ·an ʻɔaiʻ. u′v^{w}aiyauq·U yïr̈ï′va a·vɪ′rï ɥnɪ′ŋuts o·ʻ. ṗ·′maɻ̨ʻ, a′ip·ïγaʻ cina′ŋwaɸɪ, nï′′ ʻaik·ɤ pʊʻtcu′tcuγwaχaicamṗa′q·w.

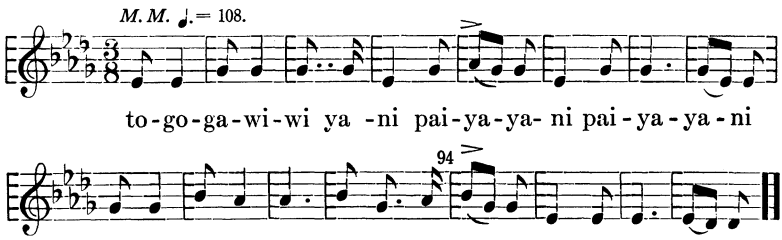
u′v^{w}aiyauq·U cina′ŋwav ɥni′c· a·n·ɪ′p·ïγaʻ tïnɪ′aŋqïq·ain′naŋwaɸï. ɥnɪ′ts· yïr̈ï′va a·vɪ′p·ïγaʻ ma·m·ï′ac· tïγɪ′aŋwï amï qanɪ′n·a·χɪγɑm Aˣqɔ′′iχ·U. ɥnɪ′ŋuts· sïna′ŋwav o·′p·ïγa. ʻaa′ik·w cina′ŋwavɪʈ̈c uŋw o·′ʻ, a′ik·Ap̈ïγa ɥnɪ′ŋuts· yïr̈ï′ a′uṗ·a′^{a} miŋqwa′ʻp̈ïγa. ɥnɪ′ŋuts· sina′ŋwavɪy aŋʻ tAʻpɪ′ʈ̈caq·′p̈ïγaiaŋʻ YUˣqu′tsɪŋwaʻcampA pAʻqA′ŋU-p̈ïγaʻ cina′ŋwav aŋʻ.

gather together at my place,' that is what he said," said they. And then they gathered together at his house, and they were seated inside his house. Then they slept, and that Carrion Beetle lay at the doorway. Deinde valde[45] pepedit. "O, pepedit ille," dixerunt. They were about to run away through the doorway, but they all died. Coyote came to visit Carrion Beetle in the morning. "Oh!" said Coyote, "having said what, did you do thus to them, killing these Deer?" said Coyote. "I did not say anything," said Carrion Beetle. "All right! Let me, then, tell it to you," said Carrion Beetle. "First I build a house, then I boil beans in two buckets, and then I eat all of them. Next, then, I say to the Deer, 'Do you all gather together at my place for just one night,' say I. Deinde in limine jaceo et pedo." "All right!" said Coyote. "I said so,[46] though I knew about it."

And then Coyote did just as he had been told by him. Now he lay in the doorway, while the Deer were asleep in the house. Deinde pepedit Canis. "O, Canis pepedit," dixerunt. Then they rushed out through the doorway and crushed Coyote by trampling on him. Only two fawns had Coyote killed.

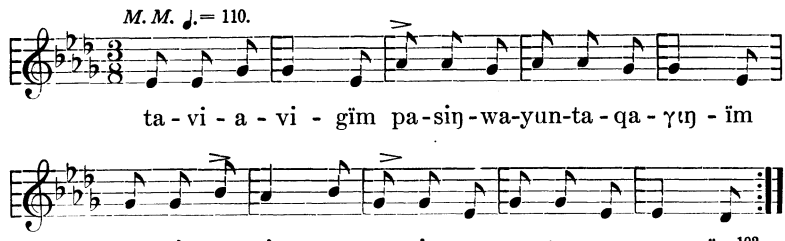
11. Gray Hawk and Toad Gamble.

m·^{w}α′vaiyaχwa·ŋ saχwa′x·ucav aŋ‘ piŋwα′ŋw′aiɸ qarï′p·ïγa′aim‘. caχwa′x·ucav a′ip·ïγa‘,[93]



’ï′v^{w}ï·tca′n [ʊ·qwa′iya·′vï′n·ɪ][96] u′v^{w}a paγɪ′k·wa′i‘[97]
ï′v^{w}ï·tca′n· [ʊ·′qwa′iya′vï] qani·′vaγi·′k·waiva·′[vï·′]
i′mi·χa″a·′a·′[vï′n·ɪ] mava·′a·′ qarï·′[vï′][97]
pa′iyɪk·ɪ′vä·n· [o·′qwa′iya] tacï·′pantï·′ma·′[vï′n·ɪ]
ï′v^{w}ï·′ï′χ^{w}a·′a·′[vï·′] qarï·′vï′ï·″ïva·′[vï·′][98]
ma′iḵ·an· ï′v^{w}ï·’[99] ʊ·′v^{w}a·′n· [oqw] aiḵa·′ paγe·′n′nɪgwa′i′iva·′ts[100, 101]

a′ip·ïγa‘ maŋac caχwa′x·ucav aŋ‘. piŋwa·′ŋ aip·ïγa‘,



a′γan’ɪva·′ts‘ [o′qw] aiḵa a′n·ɪga’a·″a
a′γa’up·a·″aŋqwa″aivatsɪ·″ [uqw] a′iḵ·a.[103]
ï′v^{w}ïnɪχa·″a nï·″ï i′miŋw′aini·′[vï]
ya′ŋwɪn·i[vï·″ï] i′miŋwa’a′impa·’ani·′yï
nï·″ï[v^{w}ï·′].[104]

qarï″ ma′ian ‘aiḵ·arï″ɪ.[105]

aγan· um^{w}α′va pɪ′tcɪχw’aip·ïγa‘ cina′ŋwavɪ qanɪ′va·m‘ tɔ‘ca′p·ai-ya·tsɪγantɪŋwa’^{a}. naiya′ŋwɪŋqït·uαp·ïγa‘ nɪŋwïa′iya·ŋ‘ ma·n·ɔ′q qwaγwa′‘pïγaɪ‘ɬuai‘. caγwa′x·ucaɸ qa·′p·ïγa‘,

11. Gray Hawk and Toad Gamble.[46a]

At that place, it is said, Gray Hawk was living with his wife. Gray Hawk said,

"Togogawiwi yani paiyayani paiyayani

Togogawiwi yani paiyayani paiyayani.[47]

Let me go off to that place,
Let me go off to visit,
But do you stay here.
I shall return in the evening.
Do you then remain,
That is what I say, there, say I, who am about to go away,"

said that Gray Hawk. His wife said,

"Taviavigïm pasiŋwayuntaqaγiŋïm

Paviavigïm pasiŋwayuntaqaγiŋïm.[48]

Why will you, as you say, be doing thus,
Whither will you, as you say, be going away?
Do you, then, me with you,
Take me with you.

Stay, that is what I say, stay!"

Somehow he arrived there at the house of Coyote and the white-breasted one.[49] He played the hand game with them and they won from him all of his people. Gray Hawk sang,

to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ
to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'ni.
a'it·a·n 'u'qwa·ya·'[vï'n·ɪ] nɪŋwï·'ɣaii·'tɪŋi·'[vï'ʿ]
qwa·'qwa'iŋo·'sa'mpa'a'ni·[va'n·i·a·'] nį̈·'ni.
to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ
a'itca'ni·'i·' qwa·'qwa'iŋoca'mpan[o·'qwa'iʿ]
i·'m['u'qwa·ya·']n tɔca·'p·aya·''aɣa·'ntï 'ï·'ɾï'ï'm·i.
ï'v^{w}ï·ya'ɣa·p [o·'uqwa'iya] nį̈·'ni nɪ'ŋwïa'iya'nɪ
qwa·'qwa'iŋo·'tu·'avï'n'.[106]

ma·n·ɔ'q̣·waq·'[107] ma·'^{a}vïa·ŋ' nɪŋwï'a·ŋuŋwa'q̣·oaŋ' sɪna'ŋwav aŋ' tɔ'ha'p·aiya·tsɪɣantɪŋwa'^{a}[108] qwa·'p·ïɣaiya·q̣·am'. caχwa'x·ucaɸɪ paiyɪ'k·w'aip·ïɣa' tava'iya·q̣·wɪŋqu. qatcu''q·' tïnɪ'ᴀpïa' pïv^{w}a'iyuɸ paiyïn' pɪŋwa'iav aŋa'rux·ᴡᴀ. ï'tï'c·amp ɥni'n·ïmpïɣa. ɪ·'tcuq·w a'ip·ïɣa, ïv^{w}ïn ɥnɪ'ŋqïtɔ'ɔɣɔiva[109] 'im ɥnɪ'ts i'va qarï'va'. qa·'tcu nï' imi'ŋw'ωimpa' nį̈'nɪa'^{a} to·'q·wαva'. qa·'tc·u nï' na·ro·''q·wαva', a'ip·ïɣa' caɣwɔ'x·ucav aŋ'. caɣwɔ'x·ucav aŋ' qa·'p·ïɣa',

to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ
to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ.
ï'v^{w}ï·tca'ni· [qwa·'ya·'ŋqo] uŋwa·'vantu·'ɣwaqwa'iŋo·'mpa
ma'iyan [u'qw]aiq̣a·'[vï'n·ɪ] uŋwa'iyac [u·'qwai] pï·'mpï'n·'a-
vu'gaip u'ŋwa·ya·'.[110]

ïv^{w}ïn imi'ŋwai'mpa, a'ip·ïɣa' piŋwa·'ŋ aŋ qa·'χa',

ta'viavi·'gïm pa'sɪŋwayu'ntaqaɣɪ·'ŋïm
pa'vɪavi·'gïm pa'sɪŋwayu'ntaqaɣɪ·'ŋïm
pa'vɪavi·'gïm pa'sɪŋwayu'ntaqaɣɪ·'ŋïm
pa'vɪavi·'gïm pa'sɪŋwayu'ntaqaɣɪ·'ŋ.[111]

caɣwa'x·ucav aŋ' piŋwa'iaɸ u'tu'c·uŋwï'ɪp·ïɣa. ɥnɪ'ŋuts· miq̣''ants ɔ'pa'q·aitcɪtci' qa·n·ɪq·w'e·c·uru'ruin'nɔa.i o·'p̣·a'^{a} tu'pa'q·upïɣa. ɥnɪ' t·uɣu'mpai[112] a·ru'q·wa·ɣɪŋqw'aip·ïɣa' tïv^{w}ɪ'ts· mɪɔ tɪ^{x}qa'ŋwɪpïɣa'. tu'pu'n·ɪχu'puc·ɪaɣwɔn·o', a'ip·ïɣain·ɪ'. tïv^{w}ɪc· o''^{u} piŋwa·'ŋ aŋ' tu'pu'n'ɪ'pïɣa. ɥnɪ'tsɪaŋ' pu'ca'ɣaip·ïɣaiyaŋ'. a'iťcaŋw aɣa'x·up̣a·ŋ', a'ip·ïɣain·ɪ'. marï'anɪ'αŋwuc· ɔ'pa'q·aitcɪtci a'up̣·a'^{a} tu'pa'k·ɪq̣a'. a'iɣaic·un·ɪ o·'p̣·a'^{a} tu'pa'q·ïpïɣa' na·n·ɔ·'c·u. na·ŋwα'upa'ŋqwaip·ïɣai'ŋw. ^{u}'ʊ·'v^{w}a.i' pa·'ŋwaiaɸï ma·ntsa'ŋwɪnap·ïɣa' naŋwα'up̣a·'t·uɣwαŋw. saχwa'x·ucav aŋ' tuntu'q·untɔ·'ŋup·ïɣain·ɪ'.

to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ.
a'itcan· a'ɣan·i·'ŋo·'[v^{w}ï] 'aitca'n.[113] aɣa'n·iŋo·'[v^{w}ï'ʿ]
u'ŋwa·c u'ni·ya·'ntcani·' ani·'ŋuni·' piŋwa·'n o'ŋ',[114]

"Togogawiwi yani paiyayani paiyayani
Togogawiwi yani paiyayani paiyayani.
Now I am beginning to be deprived of people,
You have beaten me.
Togogawiwi yani paiyayani paiyayani.
Now you have beaten me,
You, that are white-breasted.
Alas for my people,
They have been beaten."

All of his things and his people did Coyote and the white-breasted one win from him. Gray Hawk returned home when the sun was setting. He did not tell his wife from where he was returning. He was wont to do thus always. In the morning he said, "Let me go away to some people, and do you then remain here." "No! I shall go with you and you shall stake me." "No! I shall stake myself," said Gray Hawk. Gray Hawk sang,

"Togogawiwi yani paiyayani paiyayani
Togogawiwi yani paiyayani paiyayani.
Let me go away to him,
That is what I say, to him,
The Toad."

"Let me go with you," said his wife, singing,

"Taviavigïm pasiŋwayuntaqaγiŋïm,
Paviavigïm, pasiŋwayuntaqaγiŋïm,
Paviavigïm, pasiŋwayuntaqaγiŋïm,
Paviavigïm, pasiŋwayuntaqaγiŋïm."

Gray Hawk caused his wife to go to sleep, and then he slipped out through a tiny little opening, the smoke-hole of the house. And he went off under the sky till he got very far away. "Would that you might wake up!" thought he, and sure enough his wife awoke. Then she looked for him. "Where has he gone to?" thought she. "Perhaps he has gone through that little opening." Thinking so, she herself slipped out through it and followed his track. And she threw some of her blood on his track, so that Gray Hawk felt as though there were heavy lumps all over his body.

"Togogawiwi yani paiyayani paiyayani.
What has become of me?
Perhaps that wife of mine did so to me,"

a′ip·ïγa‘. maŋac· a′uṗ·aŋqɪpïγa‘ piŋwa·′ŋ· aŋ‘. m·ʷα′va·ŋ ɥnɪ′ŋuts· tï′raiyua·va wa‘tsɪ′ŋupïγaiyaŋ‘. ɥnɪts· qa·′p·ïγa‘ maŋa′c· piŋwa·′ŋ· aŋ‘,

ta′vɪavi·′gïm pa′sɪŋwayu′ntaqaγɪ·′ŋïn
nɥ̨·″uŋw a·′ro′a′yï· ma′nɪŋumpa′n·tï
u′ŋwaiac[115] pu′mpun′nua·′vïga′ip· uŋwa′iya·
u′vʷani [116] wa′tɛtkɪga′in·ɪɪ qa′ni uqwa′iya·.[117]

man·ɪ′ŋumpantï″ŋw aik·ˣ, uvʷa·′[117a] q·ar, a′in·′ianɪχan[117b] ‘a′ik·ˣ. ⁱyu′p·an·ɪŋw′[118] a′iḳ·aruam‘.[119]

mʷa′upa′m ɥnɪ′ŋut·s· na·ŋwa′aimɪk·upïγa′aim‘[119a] ava″am pɪ′tɛɪ-χw′aip·ïγa qa·n·ɪ′a·m‘ pïmpï′n′ɔavïχaip·ï‘ cɪna′ŋwavɪŋwa’. mʷα′va·i naiα′ŋwɪp· aʀ tïγa′ɪ‘pïγa‘. ïvʷï′raŋw nampa′n·a·ntsɪχax·qava‘, a′ip·ïγa saγwa′x·ucaɸɪ. cɪna′ŋwavɪaiyaɸï to·′ḍ·wap·ïγa piŋwa′ŋw′a-q·uɸ. ‘ɥnɪ′ŋuts· qumu′ntïαʀuˣqwɔp·ïγa. nɥ̨′nɪaŋwï qwaγwa·′ŋ·utsŋ‘ pa‘pa′q·ava·n‘, a′ip·ïγa caγwa′x·ucaɸɪ. ᵘmpa′iyɪŋwïnɪ nan·a′c·′o·q·u-pimʷïn‘ ɥnɪ′ŋqˣ·qava·n‘ qatcu′ŋwïn‘ qwaγwa·′ŋuŋquŋw′ain‘, a′ip·ïγa pïmpï′n′ɔavïγaip· aŋ‘. ïvʷï′raŋw nɥ̨′nɪ maa·′xarïrï‘ uru′anαn‘ w′a′xa-rox·wa ɥnɪ′ŋumpa‘. qwaia′ŋq‘patcuγwaa′q·waŋwïnɪ[120] pa‘pa′q·aŋum-pa·n‘, a′ip·ïγa saγwa′x·ucaɸɪ. mʷa′upa’ yu·′n·ɪŋup·ïγa tï′raiyua·x· ma·′xarïrï ’a′ura‘. ’ura·′ŋwïnɪ[121] qwaia′ŋq‘patcuγwa·′q·w[120] pa‘pa′-q·ąumpa·nɪ, a′ip·ïγa caγwa′x·ucaɸɪ qa·′γa‘.

ï′vʷï·ya′γa·p·ɪ·′[u·′qwa′iya ’a·′vï′n·ɪn′na·′]
nɥ̨′nɪ·a″a· [u·′qwa′iya· a·′vï′n·ɪn′na·″a·′]
qwa·′ŋu′t·o·′o·″a·′va·′mpï·′αni·′i·′
ï′vʷï·ra′ŋwa·’a·′ nɥ̨′nɪ· ma·′γarï·′rïŋwa′iya′ni·
u″a·xa′ro·γwa·″ a′ïvɪ ’u′nɪŋu′mpa·″a·′
qwa′iya′ŋqwa·pa·′tcu′γwa·’a·′q·an[o·′qwaya·″a·′]
nɥ̨′nɪ·a·′ pa′p·aq·a·′ŋo·′m·pa·′ni·i·′.[122]

ma·′xarïr′ïŋwaiya·ŋ‘ ’a′χaruγwa·m·‘ tuvʷa′xaitcaiŋuq·u qwaia′ŋ-qwpa·q·‘ pïmpï′n′ɔavïγaip· aŋ‘ narï′iyava·m‘ wɥ̨nï′χw′aip·ïγa. ‘a′ik·w nɪŋwï′ʀuqwat·uχwava·r′uαn·ɪyαn·ɪχain·ɪ‘, a′ip·ïγa caγwa′x·ucaɸɪ. a′iɬcaq·wa cu·′yuc·u piya″ŋwa uru′a′nαnɪ pïm·α′ŋwïnɪ qwaγwa·′ŋ·um-pa·n·aŋwïm·in‘. i′mɪ pïmpï′n′ɔavïγaip·‘ narï′γwinA‘pïŋw a′ruaiʏï,[123] a′ip·ïγa caγwa′x·ucaɸɪ. maŋac· piŋwa·′ŋ· aŋ‘ qumu′ntïαʀuqwantï‘ wïχa·′m·a·′q·w qarï′p·ïγa. wa′t·uγwatca·m‘[124] ma·ya′ŋa pïmpï′n′ɔa-vuγaip· aŋ‘ ‘amï′ŋw′aiŋḳi‘, a′ip·ïγa piŋwa·′ŋ‘ caγwa′x·ucavɪ‘ qa·′χa‘,

said he. That wife of his came along in his track, until there in the open plain she caught up with him. And then his wife sang,

"Taviavigïm pasiŋwayuntaqaγiŋïm.
I shall be doing thus to him,
To that Toad.
There at the house have you left me."

"That you are to do thus to him, do you say, but I did say, 'Stay there.' Did I say to you, 'Go along with me through here'?"

And then the two of them started off on their way together and there they arrived at the house of Toad and Coyote. A hand game took place there. "Let us have a foot-race," said Coyote. He staked his own coyote together with his wife. And then they heated rocks on a fire. "Should you all have beaten me, you will kill me," said Gray Hawk. "I do not care in how many different kinds of games you engage with me, you will not beat me," said Toad. "Let us proceed right through my clump of woods which belongs to me. On the other side of it you will kill me," said Gray Hawk. Through that open plain they started to run towards the clump of woods. "On the other side of it you shall all kill me," said Gray Hawk, singing,

"Behold, it is a pity
That I
Should get beaten.
Let us my clump of woods
Now proceed right through,
And on the other side of it
You shall kill me."

As they were emerging through his clump of woods, coming out on the other side of it, Toad's position was between the two of them, (Gray Hawk and Woodpecker), as they raced along. "Oh! it seems that I shall get the worst of it," said Gray Hawk. "Now there is one thing left in which you will all beat me. You Toad are one who has great power," said Gray Hawk. His wife was sitting on the edge of the pit in which stones were being heated. "They have come to view through there, Toad is coming along with them," said the wife of Gray Hawk, singing,

a'iťca·'ŋa pï'mpïn'nɔa'vugaip· a·'ŋa
u'at·ugwa·'ʿa tsɪ'kan·a cɪ'naŋwavi·'.
ï'v^{w}ïnɪ[vï·''ï] qu'muntïa'ruqwantï·'
ma'vaŋwɪt·o·'χwa wï'n·aiin·i'[vïn'nina·'],
ma'iy'an [o·'qwa] 'a'iḵ·aa['a'vïn'nina·'],
cɪ'naŋwav i·'m'ɪ wï'n·aiin a'vaŋwɪt·o·'χwa.
ï'v^{w}ïn·i·ga·''a ma'vaŋwɪt·u'γwan·ɪ[vï'']
wį'n·aiini·''ɪ, ma'iyan ['uqw] a'iḵ·a[vï·'],[125]

a'ip·ïγa piŋwa·'ŋ qa·'χaʿ.

aχa'n·ɪχa' a'ik·ǂ tuŋu'c·ɑmṗïai'a'iχain·ɪʿ. ɥɪ'ŋumpaAsampa'm ɔąiʿ mava'ŋwɪtuγwa'mɪ tsɪŋwɪ'c·ava'Acamṗam ɥmï'ŋwai'ŋwA pïmpï'n'ɔavuγaiṗ· uŋw pɪ'pi'tcɪqa·ŋA, a'ip·ïγa cɪna'ŋwaɸɪ, ɥmu'ŋw'aiyuŋ[126] uru''ɑc o''^{u} pi'tcɪγwa·ntï. ï'v^{w}aiyauq̇·ɔmʿ 'a'xavatcuχwa'amɪ tsɪŋwï'n'aiva'm ava'ŋwɪtux·wA. narï'χwɪnApuŋ[127]uŋw 'a'in·amʿ qum·a·'m uŋw, a'ip·ïγa cɪna'ŋwaɸɪ. ïv^{w}ïn ava'ŋwɪtuγwanɪ tsɪŋwï'n'naʿ, qa·'γaʿ,

ta'viavi·'gïm pa'sɪŋwayu'ntaqaγɪ·'ŋïm
pa'vɪavi·'gïm pa'sɪŋwayu'ntaqaγɪ·'ŋ.
cɪ'naŋwavi·''ɪ u'wat·uγwa'tsa·m [uq·wa'iya]
ma'iyaŋa[vï·'] a'm·ïŋwa'a'intca·ŋa·''a
ma'ŋac·u[v^{w}ï·''ï] pï'mpïn'ɔa'vuγaip· a·ŋa
qa'tcu[vïn·i·''ɪ] yu'rava'a'ŋwa'ait·ï'mʿ.
ï'v^{w}ïn·i·ga·''a ma'vaŋwɪtu·'γwani·''ɪ
tsɪ'ŋwɪc·ani·''ɪ, ma'iyan [uqw] a'ik·a[vï·''ï],
cɪ'naŋwavi·'.[128]

m·^{w}a'uṗ[129] a·m·u'c·u pa·'q·arïrïʿ 'u'raʿ ya·'c·pïγa. ɥn·a·'x· paγa'rïrïʿ wawa'x·ɪpïγa. maŋa'c·u pïmpï'n'ɔavuγaip· aŋʿ paŋwɪ·'avum^{w}ɑntïʿ paiya·'m·a'q·waɸ mantcu'χwa·ŋqʿpïγa. m·^{w}ar 'a'ïvɪaŋ uR tɔ'ca'p·aiya·tsɪaŋʿ. 'an·a·'γɪt·um·anaŋqwa·mʿ ts·tsɪ'ṗ·uŋwaŋ'uq·u am·u'ŋwaic·u[130] ts·pɪ'ŋupïγa pïmpï'n'ɔavuγaip·ʿ. caγwa'x·ucav a'ip·ïγa,

qa'tcu'a·'ŋa·' yu'ŋqwiṗ·a·'ŋwa'it·ïm· a·'ro·''a
pï·'mpï·'n'ɔ·'a·'vï·'ga'ip· a·'+'ŋa·
a'itca·ra·'ŋwa·'nu q·wa·'ŋu·'tu'a·'va·'n·ɪ'ʿ
a'itca·qwa·''a·' so·'yuco·' pi·'ya·'ŋwi·'
pį'ma·ra·'ŋ o·'rï·' qwa·'ŋut·u''uva·'na'
u'ni·ŋu'tsɪn· o·'ru·' pïma·'n· oru·' paqa·'ŋo·'-[131]

"Now Toad
Has appeared through there, O Coyote.
Go ahead! into the pit with red hot stones
Do you throw me,
That is what I say.
Coyote, do you throw me into it.
Go ahead! now into that
Throw me, that is what I say,"

said his wife, singing.

"Why do you speak as though dying with haste? After a while I shall do that to you, after a while I shall push you into that (pit of heated stones) with a stick, when Toad returns with them," said Coyote, "for with them, sure enough, he is about to arrive. Then I shall throw you right into it with a stick. A mighty person, say you, is your husband," said Coyote. "Go ahead! throw me into it with a stick," (said Gray Hawk's wife,) singing,

"Taviavigïm pasiŋwayuntaqaγiŋïm
Paviavigïm pasiŋwayuntaqaγiŋïm.
O Coyote! through there they have
Appeared,
With them has he (appeared),
That Toad,
He who is not to be overcome.
Go ahead, then! into that do you
Push me, that is what I say,
O Coyote."

Coming through there they all flew towards the lake and all dived into the lake. That Toad fastened on to his breast some of the mud from the bottom of the water, and that is why he is white-breasted nowadays. When they all emerged from inside of the water, Toad also came out with them. Gray Hawk said,

"He is not one who can be overcome,
The Toad,
Now we shall be beaten,
Now there is one thing left
In which we shall be beaten,
Whereby, then, I shall be killed

tï''ï·va·'n·a·'ni·' maŋa'iacu·' p·ɔmpɔ·'ɪ·o·'a-[131]
vï·'ga'ip·ï·' a'ɪŋ pïma·'ŋan o·'rï·'[vï·']
nɧ'ni·y o·'ŋwa·' pi·'ŋwa'iyaa·''ni·'+'
pï'ma·a'aŋ o·'rï·' quna''a·ya·'v'atco·'ywa·'
tcɪ'ŋwi·c·a'tï·va·'na cɪ·'na'ŋwavi·''aŋ o·'ŋwa'
pï'ma·'a'a·ŋwa·'ŋwa·' paqa·'ŋumpa·''ana·'ŋwa·''aŋ',[132]

a'ip·ïya caywa'x·ucav aŋ qa·'ya'.

cu·'yuc·u piya'ɪ'pïya tümp^{w}i'ŋ'wa·ŋ· aR man·a·'x·ɪ wauwa'x·ɪpïya 'a'yaruχwa·m' tïv^{w}ɪ'tcaiŋuqwa·m' na·va'c·u pɔmpɔ'n'ɔavïyaip·' qwaia'ŋqwpa·q̇·w ɥmu'ŋwa'^{a} ts·pi'ŋupïya. 'aa'ik·w, a'ip·ïya caywa'-x·ucav aŋ'. nɪŋwï'ʀuqwat·uywava·n·ɪar'uɑnɪ. a'iťcaq w cu·'yuc· piya''ŋw pïm·a·'m·ɪn'n uR qwaa·'ŋumpa·n' uru'c· ɔyɔ'ntavac·up· uR qarï'ʀï nɧ'nɪ 'uru'ɑn·ɑnɪ qwaia'ŋqwpatcuywa·mɪn' pA^{x}qą'umpa·n·a·m·ɪn a'ik·ɤ aχa'n·ɪŋumpa·''m uv^{w}aɪ' umpa'in·ɪ'^{i} nan·a·'^{a}yar'uatïm·^{w}ɑn' pitcɪ'ŋqï^{u}v^{w}a·n', a'ip·ïya maŋa'c· pɔmpɔ'n'ɔavuyaip· aŋ'. a'iťcaq·wA cu·'yuc·u piya''ŋw, a'ip·ïya caywa'x·ucav aŋ qa·'ya',

to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ
to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ.
to'go·ga'wi·wi·' yani·' paiya·'yani·' paiya·'ya'nɪ,
qa'tc[uq·wa'iya·vï·'ni·''ɪ] yo'ŋqwï·'ip·aŋwa'' i·mi·'.[133]
to'go·ga'wi·wi·' yani·' paiya·'yani· paiya·'ya'nɪ
to'go·ga'wi·wi·' yani·' paiya·'yani· paiya·'ya'nɪ.

a·'^{u}ŋqɔvïaiya·ŋ'[134] saywa'x·ucavɪ an·a·'x·ɪ tsɪ·'tsɪŋwayɑ'ip·ïyain·ɪ' qwaia'ŋqwpa·q·' pɔmpɔ'n'ɔavïyaip· i'm 'aro'amiḳ·a' qa'tcu piya'-yɑŋqïŋwaiť·ïm' tɔyɔ'n·^{y}ïv^{w}a'ɪ'tïm^{w}ɑn·ɪ' tɔyɔ'n·^{y}ïoṗ·a' tu'cu'aitcim' tɔyɔ'n·^{y}op·a' tɔ'^{y}ɔq·wɪtcïmï aŋa'c·amp ɥnɪts uru'avï' nɪŋwï'χa·^{a}vat·ïm', a'ip·ïya caywa'x·ucaɸɪ. cu·'v^{w}antïc·u piya'ɪ'pïya pi·'p·uŋ'warïxɪvï'aŋ aŋ 'aro''an·a·ŋ'. ma·m·u'c· 'an·a·'x·ɪ tsɪ·'tsɪŋwaχ^{a}i'p·ïyain·ɪ' ma·m·u'-c·u caywa'x·ucaɸɪ pi·'p·uŋ'warïxɪvuŋwai'ɸ na·va'c·'um' yïv^{w}ɪ'ntavac·pï' ɔa'xaruχw'ɑm' tu'p^{w}a'q·ɪpïya. maŋa'c·u pɔmpɔ'n'ɔavuts aŋ 'an·a·'^{a}xɪ' tïŋwɑ'vaxan'nɪp·ïya a'^{o}ŋqɔvïẅïnïrï'[135] pi·'ṗ·uŋ'wɑntsi aŋ' ɔra'q·ain·a·ŋ' nan·a·'^{a}xanin·i ɔra'q·ɑnt'. a'iťcaŋw aya'^{x}·upa·'ŋw, a'ip·ïya caywa'x·ucaɸɪ pïmpï'n'ɔavïyaip·ï aŋ' qatcu'aŋ' ts·pi'ŋuŋwaq̇u am·u'ŋwa'^{a}.

By that Toad,
Whereby she,
My wife,
Whereby she right into the fire
Will be pushed by Coyote,
Whereby she will be killed,"

said Gray Hawk, singing.

One (test) was left. They all entered into his rock and when they came out right through it, Toad emerged with them on the other side of it as though it were nothing. "Oh!" said Gray Hawk, "it seems that I am to be defeated. Now there is but one thing left in which you will beat me, that knoll clad with dried-up firs which belongs to me and on the other side of which you will kill me," said Gray Hawk, singing, as he flew along. " 'You who will kill me,' thus you say, and in some way, indeed, shall I do thus to you, no matter if you test me with different kinds of tests," said that Toad. "Now there is but one (test) left," said Gray Hawk, singing,

"Togogawiwi yani paiyayani paiyayani
Togogawiwi yani paiyayani paiyayani
Togogawiwi yani paiyayani paiyayani,
Not easily to be overcome are you.
Togogawiwi yani paiyayani paiyayani,
Togogawiwi yani paiyayani paiyayani."

It looked as though they were stuck here and there in the knoll, clad with dried-up firs, belonging to Gray Hawk, but Toad came out on the other side of it as though it were nothing. "Oh! Toad, you have been right along one who is not easily overcome, equal to me in all respects, equal to me in knowledge, equal to me in ability to run. But who, then, I wonder, shall prove the greater man?" said Gray Hawk. Only one more (obstacle) was left belonging to his friend, Woodpecker. Those were as though stuck in the (tree with holes in it),[50] while Gray Hawk and his friend Woodpecker proceeded right through the dried-up pine tree as though it were nothing at all. That Toad made a bumping noise inside of the dried up tree as he tried to find his way out, the tree of Woodpecker that was standing there and that he had bored by digging in all directions. "Now where is he gone to?" said Gray Hawk, when Toad did not come out with them.

a′γan·ι′ŋo·ntsa″ [oq·wa′iya a·′vï′n′nina·′ï′m]
pï′mpïn′ɔ′a·vï·′ga′ip·ï·′ i·′mi·′[vï·′].
nι′ŋwï·ga′va·t·ï′m·, a′iyï·″ ïgï·′r[uqw] a′ik·e·′.
a′γan·i·′ga′ï′ι′ [qw] aiq̣·a·′ u′n·a·′γe·′yu
qʷɔ·′rɔ·′χwa·′ni·″ιga′in·i·′ya·′+′
i·′mi·′[vï·′] na·′rï·′xwι′i·′na·′pï·′,
ma′iy ï·′gï·′r [uqw] a′iq̣a [a·′vï·′n′nιna·′+′],[136]

a′ip·ïγa caγwa′x·ucav a q·a·′γa‘.[137]

ï′vʷaiyauq·ɔaq·am a′ɔŋqɔvï‘ tA‘qι′uˣqwιŋq‘pïγaiAˣqa·′m‘ mava·′n-tuγwa·ŋ′am‘ pɔmpɔ′n′ɔavutsι pAˣqa′ŋupïγaiyaŋa′m‘ so·′q·upιy an·ιk·ˣ pAˣqwa′n′aγaiva·ntï, a′ip·ïγa saγwa′x·ucaφι. pa′iAˣ qarï′rï‘ u′a′xavaiyu yaχa′va·nt i′mι pAˣqwa′n′aγa.iyu. u′vʷaiyauq·u paiyι′ŋu-pïγai′m‘ qan·ι′aγantï ’a′ura‘. maŋa′c·u saγwa′x·ucavι piŋwa·′ŋ qa·′p·ïγa,

a′itca·ŋa o·′wa′t·u·γwa′[van·in·a·″a]
tsι′k·a·na·′a cι′naŋwav a′vaŋwιt·u·′χwɑn
tsι′ŋwιcan·i·″ι, ma′iyan [uq·w] a′iika·′,[138]

a′ip·ïγa maŋa′c·u caγwa′x·ucavι piŋwa·′ŋ qa·′γa‘.

ma·m·u′c·u qanι′vä·′m‘ caγwa′x·ucaφι tïγï′vuŋwa′aiφ pι′tcι-χwa′aip·ïγa′aim‘ cιna′ŋwavιy aŋ‘ qum·u′ntuaRqwantï ’a′xavatcux·wA wïwï′n′naip·ïγaiyaŋ‘ ma·n·ɔ′q·ɔ pïmpï′n′ɔa·ntsi‘ nιŋwï′aiya·ŋ‘ qɔγɔ″i-p·ïaγaι‘tuaiyïam‘ maŋa′iac· ųnι′ŋuts· caγwa′x·ucavι nιŋwï′aiya·ŋ qɔ′ɔ′ip·ïai‘ nιŋwï′Ruqwɔpïγaι‘cuaŋ‘. ųnι′ŋumï‘tsiaŋ‘ caγwa′x·ucav aŋ‘ piŋwa′ŋw′aiφ paiyι′k·w′aip·ïγa′aim‘ qan·ι″am·uv ’u′ra‘. qa·′p·a-γᵃip·ïγa caγwa′x·ucaφι,

to′go·ga′wi·wi·′ yani·′ paiya·′yani·′ paiya·′ya′nι
to′go·ga′wi·wi· yani·′ paiya·′yani·′ paiya·′ya′nι.
a′itca·ŋ o′ŋwa·c·u·′ pïmpï·′n′ɔa·′vu·′γa′ip· u′ŋwa
nï·′xa·′va·′tï′ŋum ma′intcï·′ uŋwa·′vï·′
ma′iga′in· o·′ŋwa·′ pitcï′ŋqïru·′n· ’u′ŋwa·′
nι′ŋwan·a′ŋqwa·′+′ paqa′ŋut·ï·′γï·′[vï·′],[139]

a′ip·ïγa caγwa′x·ucaφι. piŋwa·′ŋ· aŋ‘ a′ip·ïγa, imi′ntcu ar′ɔ′a·ŋ ųni′ŋu na·n·ɔ′c· nį̈′niantca·ŋa′ᵃ nïo·′p·at·ux·wA ųni′ŋ′uŋw nï′ntca·ŋ ųnι′ŋu pAˣqa′ŋutsι′ŋw pïmpï′n′ɔavïγaip·ï‘. imi′ntcuar′ɔ′a·ŋ ‘ųni′ŋu, a′intcu′an a′ik·ˣ, a′ip·ïγa caγwa′x·ucaφι piŋwa′ruχwɑφ.

"What has become of you,
You Toad?
Greater than anyone else, that, indeed, did you claim to be.
What are you doing in there,
As though making a noise of bobbing about,
You powerful one,
As, indeed, you claim to be?"

said Gray Hawk, singing.

And then the two of them, (Gray Hawk and Woodpecker), hit the dried-up tree with their magic power and caused it to go to pieces, and there did the two of them kill Toad. "As though you were alone of account had you been acting, you who are destined to be a toad," said Gray Hawk. "You shall always be crying in the lake when you are a toad," and then they went back towards the village. That wife of Gray Hawk's was singing,

"Now he through there
Has come to view, O Coyote!
Into the (pit with heated stones)
Push me, that is what I say,"

said that wife of Gray Hawk's, singing.

Those two, Gray Hawk and his friend, arrived at the house. Coyote they threw right into the pit with heated stones. All of Toad's people were killed, but the people of that Gray Hawk that had been slain they brought back to life. After they had done so, Gray Hawk and his wife returned towards their house. Gray Hawk sang as he went along,

"Togogawiwi yanipaiyayani paiyayani
Togogawiwi yanipaiyayani paiyayani.
Now that one, Toad,
The one that said that he was greater than I,
The one who, thus saying, engaged in contests with me,
By me has been killed,"

said Gray Hawk. His wife said, "Is it by yourself that you have done so to him? You have done that to him by my aid, it was I who acted so as to kill Toad." " 'Did you do that to him?' that is not what I said," said Gray Hawk to his wife.

ta′viavi·′gïm pa′sɪŋwayu′ntaqaγɪ·′ŋïm
pa′vɪavi·′gïm pa′sɪŋwayu′ntaqaγɪ·′ŋïm
pa′vɪavi·′gïm pa′sɪŋwayu′ntaqaγɪ·′ŋïm.
nï′ntca·a·′ŋ ïgï′ru ɥni·′ŋo·′
pï′mpïn′ɔa·′vïga′ip·ï u′ŋwa·ya·′um
pa′q·aŋɑtsɪ·′. qa·′tcu ’ɪ′m·i·ya·′′p·‘
nï′niantsa·′ŋ ïgïr ɥ′niŋu no·′p·at·ʊ·′x·wa.[140]

imi′antca·ŋan· ɥni′ŋu imi′ʊ‘pa·’t·uγw aitcuan a′ik·ˣ. nï′ntca·ŋ ɥni′ŋu uŋwα′xa·ᵃvat·ïmʷïχa.i‘ qa′tcu piya′χaŋqïŋwaiɬ·ïm‘ qatcu′′uŋw nɨwï′nts aχa′va‘ paγa′in′niŋwa’ᵃ nɟ′ni‘ paˣqą′uŋquˣpïγɑntïn‘. pi′tcɪ-χw’aip·ïγa’aim‘ qan·ɪ′vä·m·uɸ. u′vʷaiyauq·‘ caγwa′x·ucaɸɪ qa·′p·ïγa,

to′go·ga′wi·wi·′ yani·′ paiya·′yani·′ paiya·′ya′nɪ
to′go·ga′wi·wi·′ yani·′ paiya·′yani·′ paiya·′ya′nɪ.
to′go·ga′wi′wi·′ yani·′ paiya·′yani·′ paiya·′ya′nɪ
to′go·ga′wi·wi·′ yani·′ paiya·′yani·′ paiya·′ya′nɪ.
to′go·ga′wi·wi·′ yani·′ paiya·′yani·′ paiya·′ya′nɪ
to′go·ga′wi·wi·′ yani·′ paiya·′yani·′ paiya·′ya′nɪ.

a′iɬcaq[141] qwaia′ŋqwpatcia’amɪ to·m’mʊ·′ŋ·un·ɬ‘.

12. Rat invites the Deer and Mountain Sheep to a Round Dance.

qa·′ɬc aŋ umʷα′va‘ qarï′p·ïγa. ɥnɪ′ŋuts a′ip·ïγa tïγɪ′aŋwɨ̈‘ na·γa·′-ŋwɨ̈ am·ï′rux·wa, ïvʷɪ′ya·q·‘ kiyα′q·ax·ɪ nï′ᵘɸa, a′ip·ïγa. ‘an·ɪ′a·ŋ ‘a′ik·ˣ qa·′ɬc aŋ‘, a′ik·ˣapïγa tïγɪ′aŋwï na·χa′ŋwɨ̈ am·ï′ŋwa’ᵃ. nïvʷa′i-ya·q·‘ kiya′q·ax·ɪ, a′iya·ŋ a′ik·ˣ, a′ik·ˣapïγa. ‘aŋa′v o’ᵘ kiyä′p· ar tïγa′ɪ‘pïγa ma·m·u′c·u kiya′q·‘pïγa aŋa′iac·u qa·′tsɪ‘ waa·′q·u ‘am·ï′ŋwantïŋwα’ᵅ wa′iχaiyuχwiχuɑm‘ kiya′p·ï tïγa′itcɪ‘ qa’nɪ′-xaᵃva.iyu. maŋa′c· na·xa′ruwats aŋ‘ na·m·o·′ᵘvʷit·ʊ‘pïγa ma·′ᴬˣ qa·′p·ïγa,

"Taviavigïm pasiŋwayuntaqaγiŋïm
Paviavigïm pasiŋwayuntaqaγiŋïm
Paviavigïm pasiŋwayuntaqaγiŋïm.
I truly have done so to him,
The Toad
Have I killed.
It is not you (who have done it).
It is by my aid, indeed, that you have done so to him,"
(said Gray Hawk's wife).

(Then Gray Hawk said,) " 'I have done so to him through your help,' did I say that? I have done so to him, being greater than he, being one who can not be overcome. There is no person living anywhere who would have been able to kill me." The two of them arrived at their house and then Gray Hawk sang,

"Togogawiwi yanipaiyayani paiyayani
Togogawiwi yanipaiyayani paiyayani.
Togogawiwi yanipaiyayani paiyayani
Togogawiwi yanipaiyayani paiyayani.
Togogawiwi yanipaiyayani paiyayani
Togogawiwi yanipaiyayani paiyayani."

Have any of you heard on the other side from here a sound as of a heavy body falling?

12. Rat invites the Deer and Mountain Sheep to a Round Dance.[51]

Rat[52] was living there. And then he said to the Deer and Mountain-Sheep, "Do you all come and have a round dance at my place," said he. "What did Rat say?" said the Deer and the Mountain-Sheep. " 'Do you all come and have a round dance at my place,' that is what he said," said they. So a round dance took place where he lived. Those were all dancing, while that Rat and two from among them were sitting down and discussing on the side of the round dance, as it was going on. The young Mountain-Sheep was the first to sing, and this is how he sang,

"Moving through the sand wash,

pa-rï-ya-'o--wi-pa--ŋwi-tu-χwa taŋ-'an-tsi-k̟a-ne.[142]

cuwa'rɔχwɔit·uγwan·um·antux·WA qa·'m'mɪap·ïγa.

maŋac· ɥnɪ'ŋuts· tïγɪ'aruwɑts aŋ 'aŋ'a'vinaŋqWA uv^{w}ɪ'ɪ·u'pïγa ma· ^{i}'iŋ ov^{w}ɪ'ɪ·u'pïγa,

ta-mar-'ai - pa - rai - pa - rai - pa.[143]

^{i}'ï'ŋA qa·m'mɪɑ'p·ïγa ɔ·nɔ'ɪ·A'cïarïm·antux·WA. maŋa'c· ï'v^{w}aiyauq·' qa·'ts 'a'xavatcuγwap·ïγa kiya'p·ï' ma·m·ï'ŋwa'^{a} tïγɪ'ai' na·γa'x·'ɥ-m·aŋ'waq·U. ma·A^{x} qa·'m'mɪap·ïγa narï'^{i}yava·'m' wɨ̨nï'm'mɪaxa',

1. nï-ni-ya-q|o-qwai mai-ŋo- qwa-qa-ni o-tcu-mi-ka- mim-pa

o-tco-mi-ka-mim o-tco-mi-ka-mim-pa o-tco-mi- ka-mim

o-tco-mi- ka-mim-pa.[144]

2. nï-ni-ya-q|o-qwai-ya mai-ŋo-qwa - qa - ni o-tcu-mi ....
3. nï-ni-ya-q|oqWAI|mai-ŋo-qwa-qa-ni o-tcu-mi-ka-mim-pa ....

4. nï-ni-ya-q o- qwai mai-ŋo-qwa o-tco-mi-ka-mim ....

(He) keeps kicking up his knees."

Up to nearly the middle of the night he sang as he danced along.

And then that young Deer sang a song after him, and the song that this one sang was as follows,

"There are summer foot-prints, foot-prints, foot-prints."

This one sang as he danced along up to the first dawn. And then that Rat went right into the round dance, joining hands with the Deer and Mountain Ram. This is how he sang as he danced along, standing between the two of them,

"As soon as I say so,
You two will close your eyes, close your eyes."

na·ŋwa″q·u pɔɔ′ɪ‘pa’t·ïam‘[145] wɑ′t·ɔn·ɔp·ïγa ɥni′ŋutsɑam‘ yaiya′x·pïγa. a′ik·w, aγa′n·ɪŋutsɑtca·m ‘an·i′ŋu, a′ip·ïγa qa·′ts·. ɥnɪtc a′ip·ïγa, ïvʷi′ya·q·‘ mï′mɪ pan·a′x·qwa’ ava·′ntuγwac· tïvʷɪ′p·ïaq·aiyaŋum‘. ɥnɪ′ŋutsɑanɪ·ïnɪ nɥ″ɪ qu‘tsɪ′k·iva·m·‘ ta·va′i‘ mʷαva·′q·‘ qa·rï′q̇·uq·w. ɥ′mai, aik·ˣpïγa ma·m·u′c·u tïγɪ′aŋw αm‘ na·γa′ŋwï-ŋwa’ª. ɥnɪ′ŋuts· mava″‘ tïvʷɪ′p·ïava·ϕï ɥmï′iχw’aip·ïγa maŋa′c·u ma·va′aiyuαm‘ tïʸa′n·ɪˣpïγa ɥnɪ′ŋuts· pïvʷa·′n’aiyuam·ïϕ tïʸa′n·ɪˣ-ḳainA qu‘tsɪ′k·ɪpïγa. a·m·u′c·u tïʸɪ′aŋw αm‘ na·χa′ŋuŋwa’ a′ik·A-pïγa, mʷan· ɥn·ɪ′vä·ntï, ‘a′iya·ŋ ïγïr ‘aik·ˣ, a′itca·q·‘ qan·ɪ′vä·ntïŋw aR na·γu′tca’ª. maŋa′c· qa·′ts ɪya′p·ïγaiyaq·‘ tu‘qo′avi‘.

ɥnɪc· a′im·ɪpïγa. kiya′t·ïχam·ip·ïγa ï‘tï′c·amp‘. ma·m·u′c·u, axa′n·iχa’aiŋw ‘a′im·i‘, u‘tcu′m’mɪˣḳam’mɪava, a′iχa‘, a′ik·Apïγa tïʸɪ′aŋw αm‘ na·χa′ŋwïŋwa’ª. ɔ′vʷaiyauq·‘ maŋa′c· ampa′rɔγwα‘pïγa-aic·u. a′ik·w, ïvʷɪ′araŋw ma·ŋ·a′ϕA kiya′m·ɪava‘, a′iḳ·a·ŋ‘. tïvʷɪc o″ᵘ kiya′p· aR mʷα′vaaiyu tïγa′ɪ‘pïγa. maŋa′c·u na·xa′ruwatc aŋ ɥnɪ′c·u qa·′p·ïγa,

pa′rïya’o·′wɪp·a·′ŋwɪt·ɔ·′χwa ta·′ŋ’antsɪ′ḳ·a·nɪ·′.[146]

ɥni′c· a·n·ɪ′p·ïγa cua′rɔχwɪt·uγwa′n·um·antux·w uvʷɪ′t·u‘pïγa. ɔ′vʷai-yauq·‘ maŋa′c·u tïʸɪ′aruwats aŋo vʷɪ′t·u‘pïγaaic·u ɥni′c·u qa·′p·ïγa,

tamar’a′ip·a·ra′ip·a·ra′ip·a‘.[147]

maŋa′c· ɔ′vʷaiyauq·‘ qa·′ts aŋ o·′ϕwɪtup·ïγaaic·u.[148] mam·u′c·u tïγɪ′aχum·aŋuŋwαntï naγa′x·um·aŋwa’ª na·ni′n’naq·ɔva·ŋa′mï wɥnï′-m’mɪap·ïγa. ɥni′c·u qa·′m·ɪ‘qup·ïγa,

nɥ′ni·ya·q· o·′qwai maiŋo·qwa·′qani·′
o′tcumi·ka·′mimpa otco·mi·′kami·′m.[149]

naxa′ruwats aŋ‘ wï‘cï′γɪntap·ïnɪm’mɪap·ïγa. tɔn·a′iyïaŋaŋumɪ, a′iŋu-pïγa qa·′tsɪa·m· aŋ‘ tɔn·a′va·ts ɥnɪ′ŋ′uq·u. qa·′ts aŋ‘ qAˣqa′ʀpïγa tümpʷɪ′y uru′q·w ïγa′ŋupïγa. na·γa′χ’um·a·q· ‘a·′t·ɔn·ap·ïγa. ɥnɪ′ŋuqwa·ŋ‘ tümp aR pu′ruq·wɪpïγa.

’i′vä·ntuγwα′c·ampa·′q·wα’ uru′avï‘.

Both of them he stabbed with a knife through their chests just below the neck, and when he had done so to them, he burst into tears. "Oh! what could have happened to them that they are in this condition?" said Rat. And then he said, "Do you all go back to the country that is yours, and then I shall burn them when the sun sets yonder." "All right," said those Deer and Mountain-Sheep, and then they all went off and arrived at their country. That one cut up the two (animals that he had killed) at that place. And then he burned them on top of (the leaves and branches) on which he had butchered them.[53] Those Deer and Mountain-Sheep said, " 'That is how it will be,' that, indeed, is what he said. So it begins to burn at his house."[54] That Rat cut the meat up into thin slices.

In the same way he always spoke. He always arranged to have a round dance take place. Those Deer and Mountain-Sheep said, "Why does he always say, 'You must keep your eyes shut as you dance along,' speaking thus?" And then that one spoke out loud, telling them what to do. "Oh! let us all have a round dance at his place," so he said. And, sure enough, there took place the round dance. The young Mountain-Sheep sang in the same way,

"Moving through the sand wash,
(He) keeps kicking up his knees."

He did just as the other one had done. He sang up to nearly the middle of the night, and then that young Deer sang a song. He sang just as the other one had done,

"There are summer foot-prints, foot-prints, foot-prints."

And then that Rat sang his song again. Those two, one of the Deer Bucks and a Mountain Ram, stood on either side of them as they danced along. As before he began to sing as he danced,

"As soon as I say so,
You two will close your eyes, close your eyes."

The young Mountain-Sheep peeped out of nearly closed eyelids while he was dancing. "He is about to stab the two of you!" he cried out, just as that Rat was going to stab them. Rat ran away and slipped under a stone. The Mountain Ram struck at it with his horns, and as he did so, the rock was shattered to pieces.

Perhaps the story goes as far as this.[55]

13. THE BADGER PEOPLE WAGE WAR AGAINST WOLF AND COYOTE.

m·ʷɑ′vaˈ tïvʷa′ts· pa·vɪ′ŋuŋwa′aiɸïˈ qa·n·ɪ′χaip·ïγa cɪna′ŋwavi a′ivaiyaŋwą′ ˈam·ï′ŋwa′ᵃ. qa′ivai piŋwa·′ᵃvaˈ tïn·a′ˈˣqam·inïmpïγa avo·′a·χantïˈ. tïvʷa′ts aŋ ivɛ′tcɪ ɔ·n·ɔ′t·Aˈcɪaŋqu qa·′p·ïγa,

u′vʷaŋwi·′yo·′ qaiva·′v ʊ·vʷa·′yua′ŋA
ma′iya·′n [o·′qw] a′ika·,

a′ik·ˣ. umʷɑ′nɪk̨aim·ɪ aik·ˣ, nï′ru′ aïɸɪ qwïrɪ′k·iˈ. wa′n·uyuntcan ˈi·′c·u paiyï′ŋu ˈi′m· aik̨· aŋa′c·u ɔn·ɔ′c·ɔap·itcɪχaˈ, a′ip·ïγa cɪna′ŋwaɸɪ. u′vʷaiyauqˈ cɪna′ŋwav aŋˈ mˑʷɑ′vaiyun·ɪˈ na′a′iṫ·ɪɪp·ïγa. ɥɪ′ŋuts· ma·m·u′c· a′ivaiyaŋwa·ŋ· aŋˈ ma·va′ˈ sʊ·′p·a·r′ɔap·ïγa. ɥɪ′ŋuts· cɪna′ŋwav ɔɔ′vï ɔˈpa′q·ɛitcɪˈ miyɔ′′ⁱtsɪv′aq·w wa·tcɪ′p·ïγa qo′q·wɪ-k̨ap·ïγa′aik· ɥɪ′ŋuts· sɪna′ŋwavɪ a′ivaiyaŋˈ. qa·tcu′′uq·w ɥɪ′k̨·a·γaɪˈ-camṗaq·w ɔˈpa′q·aitcɪ o′ṗ·at·ïˈ quˈkwi′k·Apï′a′ᵃ. ma·m·uc· u′vʷaiyauqˈ na·va′vɪŋw nɪŋwu′vʷinaŋqwpatcuγwa′am ava·′′ntux·wpïγa′aimˈ cu·′p·a·r′ɔap·ɪˈ. ˈɥni′ŋutsi′m ɔˈpa′q·aitcɪ a′uṗ·at·ïa′amˈ qu‘qwɪ′p·ïγa na·ŋwa′′aic·u tuˈqu′m·um·uts aŋˈ tïvʷa′tsɪ ˈaŋa′ŋwa′ᵃ pa·vɪ′aɸï. ɥɪ′ŋuts· qa′ivai avo·′aiya·qˈ tïna′ˈpïγaiyaq·ˈ. ma·m·u′c·u tïvʷa′ts aŋˈ na·va′vɪŋw wɨ̨nï′χarïχw′aip·ïγa′aimˈ ma·m·ï′Acuɑqˈ tïn·ɑ′ŋqw nɪŋwï′arïɪγwɑ′qa′mˈ cɪna′ŋwavɪ aŋ a′ivaiyaŋuŋwa′aiɸï. mava′ŋwɪʏu avo·′a·γantïˈ cɪna′ŋwaɸɪ a·′mpaiyan·ɪ a′ip·ïγa qa′tcu tïvʷɑ′q·a·-ŋwaiyuc·ampA yuˣqu′tsɪŋwaAcamp paˣqa′p·ïγa. ɥɪ′ŋuts· m·ʷɑ′va.iʏu tümpʷɪt·ïn·a·′va.iʏu tïʏɪ′axum·aŋw qwïrï′k·ɪpïγa′aimˈ. ɥɪ′ŋutsi′imˈ pïn·ï′m·ɪqup·ïγaiya·ŋ′wamˈ ma·m·ï′ac·u nava′vɪŋwɨ̨ˈ wïnï′xarïrïm·ʷɨ̨ˈ. mam·u′c·uaŋˈ mava·′ntux·wA paˣqa′ŋupïγaiyaŋ′amˈ. ɥni′ŋuts· pampa′n·a·q·ˣ·qw′aip·ïγa qan·ɪ′vä·ntuγwɑɸ maŋac cɪna′ŋwav aŋˈ yuˈqu′tsɪŋwɨ̨ˈ paˣqa′q·ain·aɸ nɔ·′ᵘp·aiyɪk·w′aip·ïγa. ma·m·uc· u′vʷaiˈ tïvʷats amˈ nava′vɪŋw nɪŋwu′vʷinaŋqw′amˈ pitcɪ′χw′aip·ïγa.

13. THE BADGER PEOPLE WAGE WAR AGAINST WOLF AND COYOTE.

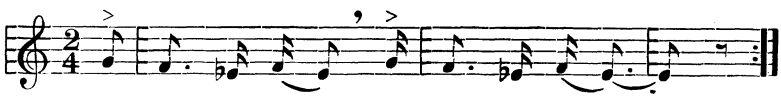
There Wolf and his brothers were living with Coyote's companions. They were accustomed to hunt at the foot of a mountain in a valley bordered by a semi-circular ridge. When daybreak was still far off, Wolf sang,

"O Coyote, go ahead! for him
Call out as you go about again,
(Call out for) him there at the mountain,[56]
That is what I say,"

said he. " 'You are wont to remain like that,' say you, but I did not wake up just now. I have returned from over there long ago, but you are but just waking up," said Coyote. And then Coyote built a fire off yonder. Then those companions of his were gathered together at that place. Now Coyote placed at a little distance from (the fire) a bone that had a little hole in it, and Coyote's companions all shot at it (as a target). In spite of their all doing this they did not shoot through the hole. And then those two brothers, (Wolf and Panther), proceeded after everybody else to the place of assembling, and both of them shot through the hole, Panther and his elder brother Wolf. Then they hunted at the mountain valley. The two brothers, (Wolf and Panther), went to take their place (at certain spots where the deer would pass when pursued), while Coyote and his companions were rounding up (the deer) up in the mountain. In that mountain valley Coyote made a great racket, though he did not kill any big game. Two fawns were all he killed. And then there at the base of the cliff two deer bucks arose, and when they had done so, they started off looking straight ahead up to those two brothers that were stationed lying in wait for game. Those two (brothers) killed them at that place. And then they all went back in little parties to their camp, and that Coyote returned carrying the fawns that he had killed, but the two Wolf brothers returned after everybody else.

m·ʷɑ′vaˈ qan·ɪ′aɣaɪˈpïɣaˈ yua·′ᵃɣantïmpaˈ. ma·m·uc· u′vʷaiˈqum·a′-ŋwïa·m· aŋˈ nɪa·′ᵃvɪ′ŋw a′ip·ïɣa, ïvʷɪ′yaraŋw ïna′ntuɣwam·ɪavaˈ. ɣ·′ma.i, aik·Apïɣa ma·m·u′c·u. ɥnɪ′ŋuts· mʷɑ′upa’ ïna′ntuɣwam·ɪ-ap·ïɣa m·ɑ′va·ntï ïna′mpïntsɪŋwï′am ɔra′qˈpïɣa. maŋac· nɪ′a·vɪ-ŋ′wa·m aŋˈ pïŋqa′m·aip·ïɣa, pïŋqa′ɥniχaiŋwɑ′mˈ piŋwa′iaraŋw tɪˈqa′-q·ava·nˈ cɔ·′tˈhɔraŋw[151] qwa·vi′ŋumpaˈ ï′vʷaiyauq·uraŋw pan·a′x-qw′aivaˈ, a′ip·ïɣa.

ma·m·u′c·u pivi′ŋwaiya·m aŋˈ pA′pa′tsɪam a′ip·ïɣa, ma·r ‘aro″am·i aχa·n· an·i′ntc ua′t· aR qa′ivɛi ama′ntï na·ɣu′tɕi′aitcˈ. qatcu′rᵘ’ ‘aro″am·tˈ nïŋwï′ait·ïmpa·nt an·i′ntcˈ. ïvʷï′raŋw ɥnɪ′ts ᵃ’a′uraiķ·avaˈ. nɣ″ ᴵ’ï′t·a·mpAˣqaiyïn·ɪ ïˈtï′c·amp ïna′mpïtsɪˈ tɪˈqa′xaˈ. ‘ɣ·′ma.i, a′ik·ˣApïɣa na·m·ɪ·′ntsɪŋwï aŋˈ. ma′uṗ· ɥnɪ′ŋuts· pɔrɔ′q·Upïɣa qa′ivɛi ᵃ’a′uraˈ. qa·′m·ɪap·ïɣa mą·′ˈ,



ï- na- na- ŋweⁱ o- vʷo- q·wa- ɣe-i.[152]

ma·va ɥnɪ′ŋuts· sɪna′ŋwav aŋˈ qa·rï′p·ïɣa. ‘ɛ′ik·w, ‘an·ɪ′ ar aik·ˣ, a′ip·ïɣa, puwɑ′r′uaiyïr′u′ɔn·ɪχain·ɪˈ, a′ip·ïɣa naŋqa′ṫ·caq·a.iˈ. qa·′-m·ɪarïχain·ɪ aik·ˣ ‘aŋac· ɥni′ŋuts· tï′ŋwɪn·ɪˈ cɪna′ŋwavɪ uˣqwɪ′yum·ɑn-tïa·ŋˈ qɔvʷɪ′tɕiaip·ïˈ tu′u′mAtsï′q·w a′ip·ïɣa, aɣa′n·iɣaiyaq· an·i′ŋum·ɪ uˣqwɪ′yu·n· aR qɔ′pɔ′q·ɔⁱm·iŋķaˈ, ma·m·ï′Acu·′q·w nana′ŋq̇am·iaux·u ‘a′in·a·ŋˈ. mam·u′c·u ma·′m·′autsɪŋw ɑm ava′ˈ qan·ɪ′ ɪ̈mï″ɪ′pïɣa. qatcu′a·ŋˈ cɪna′ŋwav uŋw qa·rï′ŋwą’ᵃ, a′ip·ïɣa, pina′ŋq̇waŋˈ pɪ′tɕɪva-AcampA. ïvʷɪ′a ɥnɪ′ŋuts· mam·a′ntcuai′ķ·aaiŋw pïmpï′n′ɪ′ķaivä′tsi′ŋw, a′ip·ïɣa cɪna′ŋwav aŋˈ. ma·m·u′c·u ma·va′ˈ qaŋqan·ɪ a′uṗ·a’ᵃ yuχwɪ′-p·ïɣa. pina′ŋqwA cɪna′ŋwaɸI pi′tcIpïɣa ɥnɪtc a′ip·ïɣa, qa·tcu′aq· a′ivaiyaŋwïɑnI s·si″i ķ·an·a·mˈ qïm·a′ntcˈkɪva·ŋwa’ᵃ. qatcu′ya’ a′ivaiyaŋwïa·ŋˈ s·si″ķ·an·a·mˈ qïma′ntcˈkɪva·ŋwa’, a′iķ·a·ŋˈ, a′ip·ïɣa pA′pa′tsɪa·m· aŋˈ. a·m·u′c· o·′ṗ·as· mį̈n·ï′s·Ipïɣa.

‘a′ik·w, a′ip·ïɣa cɪna′ŋwav, ïvʷi′n·ɪa’ᵃ na·ŋwa′ˈpa·ŋo′mˈ. maŋac· cu·′Icɪnaŋwav aŋˈ a′iŋUqwa·ŋˈ ɥm·u′vʷɪnaŋqwaxw′aip·ïɣa. mʷɑ′va·m WA‘tɕi′ŋUpïɣa. ma·′ip·iya’ᵃ cuwa′Ipiya’ᵃ, a′iχw′aip·ïɣa tA‘tɔ′mpA‘-tcam·aŋqoamˈ kwIˈpa′p·aɣaiŋqw′aiɣaˈ a·m·u′vʷait·ɔɣɔŋqw′aiɣaˈ. ma′uṗ·ac· ɥni′ŋuts· mį̈nï′c·Ipïɣa cɪna′ŋwavɪˈ qa’nɪ′ aura‘.[153] mava′ ɥnɪŋuts ɥmu′iχw′aip·ïɣa qan·ɪan·a′.u′q·w ïï′m′müip·ïɣa pA‘pa′tsɪam·aŋˈ cɪna′ŋwavɪˈ qan·ɪ′va·ŋˈ pi′tcIpïɣa. pinaŋq ɥnɪ′ŋuts· cɪna′ŋwavɪ a′ivaiyaŋw ïï′m′müip·ïɣa. ma·m·uc· ɥnɪ′ŋuts· tïvʷa′ts aŋˈ nava′vɪŋw nɪŋwu′vʷɪnaŋq̇wamˈ pi′tcɪχw′aip·ïɣa. ma·va′ˈ qan·ɪ′a·mˈ waa′n·′ain-

There[57] was a village yonder on the plain. Then the chief of their husbands, (Badger people), said, "Let us go to hunt badgers." "All right," said those (Lark women).[58] And then off yonder they went to hunt for badgers, and there they dug up badgers. That chief of theirs kept saying, "If we keep on doing thus to the (badgers), which are to be eaten by our wives, we shall camp one night more and then we will return home," said he.

The oldest sister among their (Lark) wives said, "Why is it that over there on the mountain there is always something burning? Is there no person living there who does this? Let us, then, all go ahead towards that place. I am getting sick and tired of always eating badgers." "All right," said her younger sisters. And so they started off in that direction towards the mountain. This is what they sang when they were on their way,

"Bark[59] aprons bounce up and down."

Now there the Coyote[60] was sitting. "Oh! what noise is that?" said he. "Am I getting to be a medicine-man?" said he, as he listened. It sounded like some one singing while travelling. Then he, having quickly taken broken arrows from among Coyote's arrows, said, "Why is it that my arrows always happen to break?" and those (women), as they were journeying, heard what he said. The women arrived there at the house. "Coyote is not at home," said he, "but he will arrive shortly. Do you all, then, wait for him if you intend to see him," said the Coyote. Those women sat down there throughout the houses. After a while Coyote returned, and then he said, "Meorum sociorum urina[61] non aliena miscebitur." "Non, inquit, ejus sociorum urina aliena miscebitur, id est quod dixit," said the oldest sister among the (women). They turned back to the same place.

"Oh!" said Coyote, "do you hurry up and follow in their tracks." When he said so, that other Coyote went off in pursuit of them. Yonder he caught up with them. "It was only a way of talking, it was meant for welcome words," said he and walked on, hitting them on their ankles as he passed alongside of them. Then they turned back towards Coyote's house. And then they arrived there and put up among the houses, each by herself. The oldest sister among them arrived at Coyote's house. And then, after a while, Coyote's companions all arrived home one by one, and those two brothers, Wolf

ts·tsɪŋw qa·rï′p·ïγa′aimˈ. ma·m·uc· a′ip·ïγa, impï′aŋw an·i′ḵ·arïiˈ pïn·i′ḵ·arïχaˈ tïγɪ′p·ïn·tḵ·arïxaim·ï′[1]. pina′ŋq̇wɑ́mˈ na·ŋwa″aic·u′mˈ ma·m·ï′ac· wa·′n·′aintsˈ·tsɪŋwɑ ˈam·ï′ŋwa′aim a·vɪ′p·ïγa′aimˈ. pinä′s·t·χavaaiyua·ŋ′a′m·uɸ ma·ru′x·ʊqwa·ŋqup·ïγa[154] ma·m·u′c·ʊ ma·m·a′u′-tsɪtcɪˈqaŋ′wɪpïγa′aimˈ. maŋa′c·ʊ cʊ·′ɪˈcɪnaŋwav aŋˈ qaŋqa′n·ɪ a′uṕ·a′a paχa′impuruχwa a′ivurup·ïγa, kwɪˈtun·i·′′i kwɪˈtun·i·′′i kwɪˈtun·i·′′i. ma·m·u′c·ʊ a′ivurux·ʊcampa·ŋˈ aŋa′ʀïcu′aik·wɔavɪ′p·ï′a′a. ɪ·′tcuq·ʊ tïvwa′ts aŋˈ qa·′p·ïγa, cɪna·′ŋwaɸɪ ɣ̈mɑ́′n·x̄ḵaim·ɪaxar′uɑn·oˈ nïmpɪ′-ŋwarut·saŋwap·ɪŋwaxa.iˈ, a′ip·ïγa tïvwa′ts·. mwɑ́′n·ɪx̄ḵaim·ɪ aik·x̄ pɪˈsɔ″tsɪaru′ ˈa′im·ɪˈ a′iŋqïxaˈ. i·′c·′uwanˈ wa′n·oyuntcˈ paiyu′ŋu imi′ ˈaiḵ· aŋac· ɔn·ɔ′c·ɔap·itcɪχaˈ, a′ip·ïγa cɪna′ŋwav ˈam·a′ntux·w cuwɑ́′p·itcɪχa ampa′xan·a·ŋˈ.

ma·m·u′c· ïna′mpïtsɪŋw ɑmˈ pïŋqa′ɔraq·ˈpïγa maŋac· nɪa·′ᵃvɪŋ′-wa·m· aŋˈ qa·′p·ïγa,

qa-tco-tcɑ́-ni-vïn-nɪˈ a- ï-t·ï-nɔ-nɔ-sɪˈ-i-ya-′a-p·a-vïn-nɪˈ[155]

sɪ′na·ŋwavi·′ya·′n· o·′ŋw a′ik·x̄A
u′ŋwa·ya[vï·′n·i·′n·a′ˈ]
pi′ŋwa·ŋwïa·′ra·′ŋwa′ˈ
pi′ŋwa·ŋwïa·′ra·′ŋw o·′ŋwa′ˈ
pi′ŋwa·ruq·wa′iŋup·ï·′ga·′q·o″ˈ.
qa′tco·tcani·′i[vï′n·ɪ′ˈ]
a′ït·ïnɔ·′onɔ·′osi·′iya·′p·a′ˈ-
i′ya·′ap·a·′[vï·′n·ɪ′ˈ].
pï′ŋqa·′ɥni·′iχa′iŋwa·′m·ï′ˈ,
ma′iya·n [uq·w] a′iḵa·′[vï′nˈ],
pi′ŋwa·yara·′ŋ o·′ŋwa′ˈ
tï′t·ï·q·ava·′n·a·a′ˈ
pi′na·ŋqwara·′ŋ [o·′q·wa′iˈ]
pa′n·a·xaq̇wa′iva·′a′ˈ.
cɪ′na·ŋwavi·′ o·′ŋwa′ˈ
pi′ŋwa·ŋwïa·′ra·′ŋwï′ˈ
tï′q·a·ŋ′wɪt·u′iqwaip·ï·′γa′ˈ,
ma′intca·n·ɪ nɔ·ºïnɔ·′ºsɪ′ˈ.[155a]

(and Panther), arrived after every one else had come. There at their houses two little girls were sitting. Those (hunters) said, "What are you doing seated there, as though sitting and looking on, looking for something to eat?" After a while both of them lay with those two girls. They stretched them between their legs, and those two became women. That other Coyote, while walking from one house to another, kept saying, "Ecce anum meum!"[62] In spite of his going about and speaking thus, they all lay down without paying any attention to him. In the morning Wolf sang, "Coyote! it is not thus that one should act, when having as wife one that has been taken away from another," said Wolf. "In that fashion are you wont to speak. Is it to a boy that you are always talking, talking to give him advice? I have been over there long ago and have returned, but you are just waking up," said Coyote as he woke up, aroused by Wolf's words.

Those Badgers kept on digging and that chief of theirs sang,

"I was not dreaming well, as Coyote, I say, has taken our wives away from us and made them his own.

"I was not dreaming well. While you have kept on doing so to the (badgers), that is what I say, which our wives are destined to eat, soon you shall all go back.

"Coyote has caused our wives to turn away, that is what I have dreamt."

ï′vʷaiyauqˑ paˑnˑa′xˑqw′aipˑïγa qanɪ′väˑntuγwaˑmˑ qanˑɪ′amˑïχainˑɪ aʀ qaˑnˑɪ′pˑïnˑɪ nˑaya′ɸᴀˣqaipˑïγa. ˈɥnɪ′ŋuts a′ipˑïχa ïnˑα′nˑɪaˑɸ, ˈanˑɪ′an ˈaikˑˣ, cɪna′ŋwavɪ′ⁱŋW piŋwa′iaraŋW piŋwa′ʀUpïγαntï, a′in′nɪanˑɪχain ˈaikˑˣ, a′ipˑïγa. tïvʷɪ′tsɪnaŋa′ntUˈpaᴀpïγa. u′vʷaiyauqˑ ɥnɪ′ŋutsˑ MUˣqwi′χapˑ aʀ tɪˈqa′ŋ′wɪpïγa cɪna′ŋwavɪ aŋ aŋ′a′vantuxˑw. mamˑu′cˑU sɪna′ŋwav aŋˈ nanˑa′vaviŋw a′iveaŋwαv amˑï′ŋwa′ᵃ pïŋqa′rïnaxˑqamˑˈpïγa. pinaŋq̇ u′vʷaiyauqˑˈ tïvʷa′ts aŋ a′ipˑïγa, cɪna′ŋwaˑɸɪ ïvʷu′aŋˈ piŋwa·′′m aŋˈ paiyɪ′qˑw′ɔiva uvʷa·′ntïmˑanaŋ-qw′αv ɥni′kˑˣpï ’u′raˈ. cɪna′ŋwav a′ipˑïγa, ˈi·′c·′uαnˈ naˑ′vaˑɪmˑïˈ imi ˈa′ikˑˣ ɧˑnɔ′tˑɔvïn′niχaˈ. cɪna′ŋwav aŋ ampa′xanaˑŋˈ tïvʷa′tsɪ amaˑ′ntuxˑw cuwa′pˑitcɪχaˈ. ɥnɪ′ŋuts o′′ᵘ maˑmˑu′cˑU piŋwa′ŋwïamˑ aŋˈ mɧnï′cˑqwᵊ′aipˑïγa tïvʷɪ′pˑïaiyauv uvʷa·′ntuxˑw. maˑmˑu′cˑU piŋwα′ŋwïam aŋˈ tuwa′mˑɪapˑïγa pɔrɔ′m′mɪapˑaˑntuγwαɸ. cɪna′ŋwavɪy aŋˈ piŋwa·′ŋˈ naˑmˑï′nɪntu′αŋqïpˑïγa.

maˑmˑu′cˑU cɪna′ŋwavɪ aŋ ˈa′iveaŋwï aŋˈ pina′ŋqW qanˑɪ′χaiyucˑU ma′upˑa′ᵃ naŋwa′Upȧamˈ pɔrɔ′qˑUpïγa. naˑmˑï′χwaviŋUpïai avaˑ′nˑtuxˑW nɪntu′aŋqïpˑïγaɪˈtuaiˈ. maˑmˑu′cˑU tïvʷa′ts aŋˈ naˑva′vɪŋW tUˣqu′mˑumˑutsɪŋwa’ aˑtcɪ′RUˈpïγa′aimˈ. cɧna′ŋwaɸɪ pɧn′ɻ.a.iyuam ɥni′χuam ɥmu′nˑavasˑ aˑnˑɪ′pˑïγa ˈatcï′RUpïγa. a′iveaŋwïaŋˈ pïmpï′-n′ⁱˣɻ.a.iyuaŋ ɥnɪ′χuaŋˈ. cɪna′ŋwavɪ aˑtcɪ′ruχuaŋˈ maŋa′navasˑ anˑɪ′-kˑˣpïγa ˈatˑci′RUˣqwαpˑïγa. qaˑnˑɪ u′vʷaiyauqˑ aˑnˑa′ŋwï′n′nam′MI tï′tï′γaiŋˈpïγa. maˑmˑu′cˑU pɪˈpɪ′sˑ’ɔtsɪŋW yoˑ′n′nɪŋupˑïχa ˈaˑmˑo′′uraˈ momˑo′aiyauɸ pïmpï′n′ⁱˣɻ.a.iyuαmˈ. sɪna′ŋwaɸɪ moi′m′mɪapˑïγa waˑ′-n′aipˑatsɪŋwï′ mɧ′ŋkitcimˑʷ ɧ amˑo′′ura atcï′ˈ tsˑtsa′ˈqa.iˈ a′ipˑïγa, ʊˑtsˑ ʊˑtsˑ ʊˑtsˑ. maˑmˑu′cˑ aŋa′ˈpaˑŋupˑïγa[156] a′iχUcampaˑŋˈ. maˑŋaŋW ɥnɪ′-ŋutsˑ na′a′intsɪtsˑ pïntï·′ŋˑupˑïγa cɪna′ŋwav aˑtcï′ a·′χamantsaŋwɪnaˑpˑïγa. mamˑu′sˑ a′iveaŋwïaŋˈ maŋa′navacˑ anˑɪ′kˑᴀpïγa a·′χamamantcaŋwɪn′NAˣqapˑïγa atcï′RUˣqwapˑïαɸï. amˑu′cˑU waˑ′nˑaipˑatsɪŋW aˑmˑï′ŋw′amˈ tïvʷα′tsɪˈ navaˑvɪŋwɧˈ pɧntï·′ŋupˑïγa′aimˈ nɧŋwu′vɪ-naŋqwɔmˑɪaχɔamˈ. mava′ ɥnɪ′ŋuts ɧmï′Ipïγa qanˑɪ′aγantïˈ.

mamˑu′cˑU MUˣqwi′χᴀˣqaɾïmˑ αmˈ mˑα′vaˈ qanˑɪ ˈamˑɻ′ˈ cʊ·′pˑaˑr′ɔα-pˑïγa. ɥnɪ′ŋutsˑ wa′iχpïγa ɥnˑi′ɸα ɥni′ɻ.avaᴀpaˑntïˈ maˑmˑu′cˑU sɪ′aˑ′m′mɔxɔnɪŋwïntsɪŋW αm Uˣqu′vʷɪtcαtsɪnɪŋwïntsɪŋwïŋwα’ ɔɔ′m-paiacˑ a′ikˑˣᴀpïγa. maˑmˑu′cˑ ɔγɔ′ ʧsai′yaqˑɪnɪŋwïntsɪŋW αmˈ naˑ-γu′qˑWIpaiacˑ a′ikˑˣᴀpïγa. ˈɧ·′mą.iˈ, a′ikˑˣᴀpïγa, ïvʷï′′qˑwaxa’ naˑ-γu′qˑwɪpˑ uru′′avaˈ, a′ikˑˣᴀpïγa. maŋa′cˑU tïvʷa′ts aŋˈ qaˑ′pˑïγa tᴀˈcï′antï tï′γa′iχˑU,

And then they all went back to their house. Their house looked like an old deserted camp. And then the Badger chief said, "What did I say? Coyote has taken our wives as his own, that is what I said," said he. They became exceedingly angry, and then a war council took place against Coyote. Those three brothers, Coyote and his companions (Wolf and Panther), kept on hunting, and then after a while Wolf said, "Coyote! let your wife return home to the place from which they have all come." Coyote said, "Long ago have I already been packing up in order to move, while you are but just waking up," as Coyote was just waking up, aroused by Wolf's words. So then those wives of theirs went back home to their country. Each of those wives gave birth to a child while they were travelling on their way. Coyote's wife was the first to give birth to a child.

Coyote and his companions, having lived there for some time, started off yonder in their tracks. At the first place that they camped at over night, someone had evidently given birth to a child. The two brothers, Wolf and Panther, made bows and arrows, and when Coyote saw them doing this, he did as they did, he made a bow and arrows. When his companions saw what Coyote was doing, making a bow and arrows, they did just what he did and made bows and arrows. And then they got to be visible from the house. Those children started off running towards their fathers as soon as they saw them. Coyote led along two boys who were coming in the lead towards them, as he held out bows and arrows for each. He said, "A little arrow, a little arrow, a little arrow." They passed by him in spite of what he said. And then a little girl hung on to him. and Coyote threw the bows and arrows away into a hiding place. Those companions of his did just as he had done, they threw the bows and arrows that they had made away into a hiding place. The two boys hung on to Wolf and his brother, who were coming behind everyone else. And then they arrived there at the village.

They who had been called together for war were assembled there at some distance from the house. Now they were deliberating how they were going to act. The Scorpion people and the Carrion Beetle people counseled a fist fight. The Crested Bluejay people counseled war with bows and arrows. "All right," said they, "let it, then, be war," said they. That Wolf was singing when daybreak came,

sɪ′naŋwa·′vi·′ ïv^{w}ï̱χwa·′no· u′v^{w}a·[vï·′]
na·′γuq·wi·′ŋqï·′tʊ·wa·′mi·ya·′[uq·wa·ya·′].
u′m·an·i·′k̲·a′imiyaχwa·′ro·wano·′ uqwa·ya·′
nï′mpɪŋwa·′rï·′tsa·ŋwa·′p·i·ŋwa·′xa·yo·′.
ï′v^{w}ï̱χwa·′no·′ ʊ·v^{w}a·′[vï·] na′γuqwɪŋqït·ʊ·′mi·,
ma′iyan[o·′qw] a′ik̲·a·[vï·′ni·] cɪ′naŋwa·vi·′.
i·′va·′n a′ik̲·a aŋaco·′ nï· a·′viva·′ts·.
cɪ′naŋwa·′vi·′ ïv^{w}ï̱χwa·′no· u′v^{w}a·[vï·′]
na·′γuq·wi·′ŋqï·′tʊ·ami·′ya·, ma′iyan [o·′uq·w] a′ik̲·a.
u′m·ani·′ya·′vi·mi·′ya·γwa·′ro·ano·′a
nï′mpɪŋwa·′rï·′tsa·ŋwa·′pi·ŋwa·′γa·yo·′,
ma′iyan [o·′qw] a′ika· [vï·′ni·] cɪ′naŋwa·vi·′.[156a]

'aŋa′q̣· uv^{w}ai' pïŋwa′ntïγwaq·ainïmpïnɪa′am'. imi′ ɪχïr uŋwaro″^{z} m·^{w}α′nɪ^{x}k̲aivatc'camp a·vɪ′vatc' qa·′n·A'cuv^{w} a′ivatc', nï′aa·q· '^{w}ɔai' pïŋwa′ntuγwaq·ain·ïmpïn·ɪa′m ïγïr uŋWA, a′ip·ïγa cɪna′ŋwaφɪ. mava′'co'^{u} na·γo′q·wɪp· aR tɪ'qa′ŋ'wɪpïγa cɪna′ŋwav aŋ' ma·va′' naγu′q·wɪŋqït̉·uap·ïγa a′iveaŋwïŋwa′aiφ. cɪna′ŋwavɪ aŋ' pA^{x}qa′ŋU-puaγaɪ'ťuaiyïaŋ' ma·n·ɔ′q·' cɪna′ŋwavɪ a′iveaŋwï̱' qɔγɔ″^{i}p·ïaγaɪ'ťuai'. ma·m·u′c·U tïv^{w}atsɪnava′viŋw piŋwa′iav am' tuwa′tsɪŋwa′q·uv uχu′n·aiya′m·uφ U^{x}qwα′p·ɪ uv^{w}a′ɪ'tɔχw a·vi′tcï ɥn·a·′x·ɪ yɥn·a′ŋUpï-γaiyaŋa′m'. ɥni′ŋuts a′ip·ïγa tïv^{w}a′ts aŋ', ïv^{w}ï″ca' i′mɪ naγu′q·wiŋ-qït·u′^{a}. uŋwa′c·utcaiŋU[157] cɪna′ŋwav uŋW pA'qa′ŋUtïc·ampA. ɥnɪ′ŋU-tsi′ïm' ma·va″am' na·γu′q·wɪŋqït̉·uap·ïγa′aim' ma·n·ɔ′q·ɔam·″ïm' qɔγɔ″^{i}pïγa. ɥnɪ'ŋuts· waa′iYUsamp' piya′ŋ'wɪpïγa saγwaχaγa′ɪ'tcɔ-γwaγantïŋwïŋwαntï. ma·m·u′c·U ma·va′ WA'tcï′ŋwɪyum·un·ɪ' tca·γɪ′p·atcux·W na·ʏu′q·wɪk̲ap·ïγa na·γuq·wɪn·ɪn·i′a·vɪŋW. qa·tc ɥni′k̲·aγaɪ'camp' na·γu′q·wɪk̲ap·ïå′^{a} U^{x}qwɪ′yuam· aR ma·n·u′n·ɪ' tU'p^{w}i′p·ïγa. ɥnɪ′ŋuts 'atcï′m·aφ na·γw^{ə}i′p·A^{x}qap·ïγa tümp^{w}ɪ′m' na·ra′φɪk̲ap·ïγa. ma·m·u′c·U tïv^{w}a′ts aŋ' na·va′viŋw qa′ivaiya′am ^{a}a′urai′mï nɪŋwʊ·′it·uγwa′am' wï̱nï′m′mɪap·ïγa. ma·m·u′c·U saγwa′-χaitcaχwαn·ïŋwïŋw αm' qa·′p·ïγa′aim',

ï-t·ï-γa-n·ɪ ai-k̲·a-vï-n·ɪ' ma-n·ɪ-mi-'a-xa-'a-vï-n·ɪ'[158]

to′qomo″motsɪ′[v'uni′n'na']
nï′ni′a[vï′n'ninα′n·ɪ']
to′qomo′rui ga′iŋumpa·′n·αn'—

"Coyote, do you, then, there
Engage in combat with people.
One should not be acting that way
When he has as his wife one that he has taken away from another.
Go ahead! Engage in combat there with people,
That is what I say, O Coyote!
But right here, say I, shall I be lying down.
O Coyote! do you, then, there
Engage in combat with people.
That is not how one should be acting, lying down,
When he has as his wife one that he has taken away from another,
That is what I say, O Coyote!"

"Who is it, then, on whom you have always been depending? You, indeed, have always been acting in that way, however, always lying down, always doing nothing but singing. It is I, indeed, upon whom you have always been depending," said Coyote. So there was a battle at that same place and Coyote fought there together with his companions. Coyote was killed, and all of Coyote's companions were killed. Those two Wolf brothers put their wives and their children into the sticks lying alongside of their quivers,[63] and then Wolf said (to Panther), "Go ahead! engage in battle. That Coyote has already been killed." And then the two of them fought there and killed them all. Now only two survived of those who were blue-hatted.[64] Those there, four in number, engaged in close combat, being battle chiefs. In spite of their doing so, they could not kill each other by shooting. Their arrows were all used up. And then they hit each other with their bows and threw rocks at each other. The Wolf brothers moved along towards the mountain in front of the others. Those blue-hatted people were singing,

"It is too bad that you are doing so, O Panther! you whom I am going to have as a panther-skin blanket, after I have killed you.

a′n·i[vɪ̈′n′nina′n′nina′n·ɪ‘]
pa·′q·aŋo′tsɪm [u′q·waiya·′a].
ï′t·ïγa′n·ɪ a′ik̲·a[vɪ̈′n·ɪ‘]
ma′n·ɪmɪ′′aγa′′ɪ[vɪ̈′n·ɪ‘]
nʊ·′ᵘwɪ′t·uγwa′[v′ɥni′n′na‘]
wɪ̈′n·ɪ̈m·i′′aγa′′a[vɪ̈′n·ɪ‘]
qa′iva′ia[vɪ̈′n′ninα′n·ɪ‘]
a′.ura′imɪku′tsɪ[vɪ̈′n·ɪ‘].
i′mpɪ̈γa′i′ɪ mʷα′va‘
u′mʷαrï′ ama′′a[vɪ̈′n·ɪ‘]
qa′iva′i aqa′i′a[vɪ̈′n·ɪ‘]
ma′iγa′i′ ani′k̲·a[vɪ̈′n·ɪ‘]
nɪ̈·′ᵘwɪ′t·uγwa′′a[vɪ̈′n·ɪ‘]
wɪ̈′n·ɪ̈m·i′′aχa′′a[vɪ̈′n·ɪ‘].
ï′t·ï²a′n·ɪa′[v′un·i′n·a‘]
ma′ip·a′γïu′[v′ɥni′n·a‘]
pa′q·aŋu′mpana′n′ɪ[vɪ̈′n·i‘]
i·′mi′i[vɪ̈′n′nina′n·ɪ‘]
na′rïχwi′nap u′ŋ′u[vʷα′n·ɪ‘]
ma′intcu′[v′ɥni′n′nani′n·a‘]
tï′vʷatsi′′ɪ[vɪ̈′n′ninα′n·ɪ‘].
ï′t·ïγa′n·ɪγa′′a[vɪ̈n·ɪ‘]
ma′n·ɪk̲·a′iiva′′antï·′ï‘
i′mia′[vɪ̈ni′n′nanin·a‘]
to′qoa′′ami·′′i[vɪ̈·′ɪ‘]
i′tcï′ tɪ̈vʷɪ′p·ɪ̈²a·′a
a′vaa′n· a·vi′χaa·′a.[159]

tɪ̈vʷa′ts a q·a·′p·ɪ̈γa,[160] nɪ̨′niaχain·ɪ‘ saγwa′χaitcɔχwaχaiŋumpa·n·an‘ pᴀˣqa′ŋʊtsi′m‘. ï‘tï·′a·n·i an·i′k̲·aiva·ntïm‘ tïvʷɪ′p·ï ava′′an ɔɔ′a·′mɪ qo′ⁱn·ʸ′ɪˣk̲a.i‘ pᴀˣqa′q·wᵊ′aiŋʊqwαnɪ. ma·m·u′c·ᴜ saγwα′χaitca-χwαn·ïŋuŋw αm‘ qa·′p·ïγa′aim‘, ï‘tï′a·n·ɪ aik·ˣ nɪ̨′nɪᴀ pᴀˣqa′q·w′ai-ŋumpa·n·anɪ nɪ̨′nɪᴀ tʊ‘qu′p·ɪ̈γaiva·n·αnɪ ï‘tï′a·n·ɪ anɪ′m′mɪai‘ nï′ᴏwɪ‘-tux·w qa′ivɛi ’a′ura‘. impɪ̈′xai’ m·α′rï am‘, ’u′r’um· ɥni′ts· maxa′rï-vʷa·ntï′m‘. maŋa′c·ᴜ tïvʷa′ts· qa·′p·ɪ̈γa, ɪmɪ′ntcu’ᵘ nɪ̨′nɪ‘ nïχa·′ᵃva·’-t·ïm a′iχaitcu’ aik·ˣ. i′mi′χwar′uaq· uvʷai i′i′tcï‘ tïvʷɪ′p·ɪ̈‘ marï′ŋqai-yïaq·‘ nɪ̨′ni‘ nïχa·′ᵃva·’t·ïŋqaiva·t·ɲnɪ‘. a′iχai′m‘ tümpʷi′p·a’nam avɪ′-ŋʊpɪ̈γa’aim am·ʊ·′ᵘwα′mɪ. ma·m·u′c· ɔχɔ′tcai′yaq·ɪŋw αm a′ip·ɪ̈γa-’aim‘, ï‘tï′a·n·ɪa′m anɪ′k·ˣ tümpʷi′′am ava′′an a·vi′ŋuŋqwa’aim‘ nɪ̨mʷi′-yuα′m‘ a′iχaiyamɪ̈′m‘ ma·n·ɔ·′arup·ɪ̈γaiyam’ɪm‘. ɥnɪ′ŋutsi′m i′yat·ïa-’am man·ɔ·′arup·ɪ̈γa tü′mp ar ɥnɪ′ŋʊqwam‘ pu′ruq·ᴡɪpɪ̈γa. maŋa′c·ᴜ

"It is too bad that you are doing so, keeping your places in front of me as you move along, having started towards the mountain.

"What have you there on that mountain, that you are thus keeping your position in front of me as you move along?

"It is too bad that you are in that position as you proceed, you whom I shall kill, you the mighty one, as you say, O Wolf!

"It is too bad that your flesh will be thus lying on this earth."

Wolf sang, "And I, for my part, shall have a blue hat when I have killed you. It is too bad that you shall be thus while your bones are lying on the earth after I have killed you." Those blue-hatted people sang, "It is too bad that you speak thus, whom I am about to kill, whom I am about to possess as panther skin. It is too bad that you are in that plight as you move along before me towards the mountain. What have you on that (mountain) that will, then, protect you?" That Wolf sang, "Do you say that you are a greater one than I? Did you, then, create this earth, seeing that you are to be greater than I?"[65] So saying, the two of them, (Wolf and Panther), lay down on a rock in front of the two (Bluejays). Those Mountain Bluejays said, "It is too bad that you two are thus lying down on a rock in front of us." So saying, they reached down to hold (Wolf and

tïv^{w}a′ts aŋ a′ip·ïγa, ïv^{w}ï″ ^{ux}qwa n·ɨ̈m^{w}ɨ′‘ nava′vɪŋwɨ̈α pA^{x}qa′ŋU-ťuava·mpï·n·ïmɪ. m·^{w}α′va·′m a′ɔŋq^{w}αvï a·vɪ′tcï ava·″n·a′m avi′ŋUpï-γai′m am·o·′^{u}wa′m‘. ma·m·u′c·uam‘ ma·n·ɔ′arup·ïγaiyam·′um‘. ɥnɪ′ŋUtsi′m i′yat·ïa′m‘ ma·n·ɔ′arup·ïγa ɥni′ŋUqwa·m a′ɔŋqɔav ar a·vɪ′tc‘ pu·′ruq·wIpï̈γa. ïv^{w}i′yaγap·ɪ, a′ip·ïχa tïv^{w}a′ts·, a′itcïaramɪ nɨ̈wu′RUqwαt·uγwαp·ɥn·ɪ′mIqu′m‘. m·^{w}α′va·′m ɥnɪ′ŋuts· paï′k·A-puv^{w}′an′nαm am·u·′v^{w}a′m avi′ŋUpïγaic·″ïm‘. maŋa′c·U qa·′p·ïγa ɔχɔ′ts^{s}iy′aq·‘, nɨ̈′niA tU^{x}qu′q·aitcɔχɔχwaiva·n·anïm‘ pA^{x}qa′ŋUtsiŋum‘. a′iχaic·uaŋ′am‘ ma·n·ɔ′arup·ïγaiyaŋ′am‘ i′yat·ïa′amï ma·n·ɔ′arup·ïγa. ɥnɪ′ŋUtsi′m‘ nɪŋwu′a·m· aR pu·′ruq·wIpï̈γa. maŋa′c·U tï′v^{w}ats a′ip·ïγa, aγa′n·ɪŋuntca′ i′mɪ nïχa·′^{a}va·′t·ïm· aintc‘ pA^{x}qą′umpa·ntïn aintc‘ cu·′q·Upɪy an·ɪ′k̲· i′m ɔγɔ′tsai′yaq·ɪχaiva·ntï. tïv^{w}ɪ′c· ɯ′ ɔχɔ′tsai′ya-q·ait·ɪ‘qaŋ′wIpï̈γa′aim‘.

ma·m·u′c·U qan·ɪ″am ′a′ura‘ paiyɪ′ŋUpï̈γa mava·″am‘ qan·ɪ′va‘ pɪ′tcIpï̈γa′aim‘. ɥnɪ′ŋuts· ma·n·ɔ′ɋ·ɔαm·′ïm‘ nɪŋwï′m·aŋ′up·ïγaiya-m′ïm‘. pina′ŋqw am·ï′ŋwantï cɪna′ŋwavɪ a′ivaiyaŋwɨ̈ a·tcï′‘ kwI‘tu″-x·Upa·′aŋ‘ tsɪ′nɪ′x·ɪk̲antï‘ cɪna′ŋwavɪ‘ tA‘qwɪ′mpU^{x}qwɪŋq‘pï̈γa′aik·w. ɥni′ŋUqwa·ŋ‘ sɪna′ŋwaφI qwïrï′k·Ipï̈γa. ɥnɪ′tcɪ a′ip·ïγa, A‘pï″i^{k}̲·ain‘. iva·′n·′ɪan·ɪχain·ɪ a′ïφI naγu′q·wɪŋqï̈ť·uaiYï.

14. Eagle as Suitor.

sivi′ntïv^{w}ɪp·ïv^{w}α‘ qwa·nants· pɪ′tcIpï̈γa. ɥnɪ′ŋuts· qa·n·ɪ′ ava″an·ai‘ pɨ̈nɪ′k̲·arïp·ïγaiyaq·‘ qan·ɪ′aγantï. ma·′m·a′ɔtsɪŋwɨ̈‘ qa·n·ɪ uv^{w}ɪ′mI-tux·w ts·pi′ŋum·intï‘ pɨ̈n·i′k̲·ai′yuŋwA na·ruχw a′iŋum·ɪnïmpï̈γa, um^{w}α′ŋA maa′in^{y}I^{x}k̲ant um·α′ŋaxain·ɪ‘, a′ip·ïγa ma·m·a″uts‘ ts·pi′ŋum·iŋɋuŋw qa·n·ɪ uv^{w}i′mItux·w. pina′ŋqw ɥnɪ′k̲·aru^{x}cu′uŋw[161] aŋa′ruq·wA qan·ɪ′aγantï uv^{w}a·′ntïmanaŋqw ma·m·a″uts· ts·pɪ′ŋUpï̈γa. m·^{w}α′ŋa·q·‘ maa′in·in·a′ait·ï, a′ip·ïγa na·ru′x·wA. ɥnɪ′ŋuts· tïv^{w}a′im·i-k·Upï̈γa paiya·′^{a}vi ɥna′p̣·aŋwI. ɥnɪ′ŋuts ‘an·a·′x·I pɪ′tcIpï̈γa. maŋa′c·U moa·′ŋ· aŋ‘ ma·m·a″utsi‘ nɪa·′^{a}vɪŋ′wa·m· ɔrɔ″^{a}p·ïγa.[162] maŋa′c·U mam·a″uts aŋ‘ ma·n·ɔ′q·oαm tuu·″ainïmpï̈γa ‘a′ivam·ï‘ qan·ɪ′ɣantïm·ɨ̈ aŋa′c·U nɪa·′^{a}vɪŋ′wa·m· aŋ a′ip·ïγa qwa·na′ntsɪ aŋarux·w, imi′aŋ‘ piŋwa′xaiva·ŋ‘ pätcï′anI qwɪi′k̲·arï w′a′xarux·w pɨ̈nɪ′k̲·arïχa‘. m·^{w}α′va.iyuaŋ o″^{u} qwɪi·′t·ïŋwαp·ïγaiyaŋ‘ qwa·n·a′ntc aŋ‘ qwɪi′k̲·arï w′a′xarux·w na·^{a}va′c·U pɨ̈nɪ′k̲·arïp·ïγa qwa·n·a′ntsɪ aŋ wï‘cɪ′a·ŋ‘

Panther) with their hands. When they had done so, they reached in vain, and the rock was crushed to pieces. That Wolf said, "Alas for us two brothers! It seems that we are to be killed." And on a dead log that was lying on the ground the two of them lay down in front of the Bluejays. Those reached down to hold them with their hands, but, having so done, they reached in vain, and the dead log that was lying on the ground was crushed to pieces. "Alas!" said Wolf, "that we two are just about to be beaten." And then the two of them lay down again on ice in front of the (Bluejays). That Mountain Bluejay sang, "O you, who are destined to be a panther-hide hat when we have killed you!" So saying, they reached down to hold them with their hands, but it was in vain that they reached for them. When they had done this, their bodies were shattered to pieces. That Wolf said, "What has become of you, you who say that you are greater than I, you who say that you are about to kill me? Ill-advisedly do you act, who are destined to be a mountain bluejay." And, sure enough, the two of them turned into mountain bluejays.

Those, (Wolf and Panther), started back towards their house, and there at the house they arrived. And then they caused all of (their people who had been slain) to come to life again. After a while some one from among Coyote's companions, while walking along, tilted up with his foot the bow that was stuck through Coyote's anus. When he had done so, Coyote arose. And then he said, "I must have been sleeping. Right here was I now engaged in fighting."

14. Eagle as Suitor.[66]

Eagle arrived in the country of the Sibit[67] Indians. And then he sat and watched the village from above the houses. As he saw the young women going out of the houses now and then, he would say to himself, "That one too has been touched," said he, whenever a young woman would come out of the house. After he had sat and done this for some time, a young woman came out under him from the village yonder. "That one it is who has not been touched," said he to himself. And then he started to go down, descending the hill, and then he arrived inside the (house). That father of the young woman was their chief. The young woman was wont to refuse all of the young men that lived in the village. That chief of theirs said to Eagle, "You shall have my daughter as your wife if you sit and look right through the smoke." So he locked him up there in the smoke,[68] but Eagle sat and looked right through the smoke as though it were

tʊ·ˈt̓·uɑŋʊpïγa. u'v^{w}aiyauqˑ qwï'^{i}k̓·arïˑ tsimɪ'u'na·uŋqïp·ïγaiyaqˑ nɪa·'^{a}v aŋˑ. ïv^{w}ïc·ca·ŋ o''^{u} piŋwa'xaiyaŋˑ pa·tcï'n· aŋˑ, a'ip·ïγa nɪ'a·ɸɪ. qwa·n·a'nts aŋˑ ma·m·a''utsiˑ piŋwa'rɑŋup·ïγa.

maŋas· ï'v^{w}aiyauqˑ c·cɪ'naŋwavɪya·'q·ut̓·uɑc·amp aŋˑ cn̈a'ŋwaviŋ-k̓aivätc ɪ·'tcuq· a'ip·ïγa, ïv^{w}ɪ'y'aŋw 'a'ïv^{w}ɪŋwavït̓s uŋwA nan·a'c·'o··q·ʊpiniya·'aŋw a·n·i'ŋqïqˑ. ïv^{w}i'y'aŋw yaa'it·ïγa·ŋqïq̇·aŋw, a'ip·ïγa maŋa'c·u cn̈a'ŋwav aŋˑ. m·a'ʊp̣a' o''^{u} qwa·n·a'nts aŋˑ yaa'iŋqˑt̓ua-p·ïγa mona'tsɪγantïaŋ aŋˑ qa·mï'xw'ɔin·a·ŋˑ nɔ·'p·aiyɪk·ɪpïγa. ɥnɪ'ŋuts ^{u}'u'v^{w}aˑ so·'p·a·r'ɔɑp·ïγa qwa·n·a'ntc aŋ ava·'ntux·wpïγa co·'q·uc·u qa·m·į̈'ˑ yaŋwɪ'm'mɪap·ïγa. maŋa'c·u cɪna'ŋwav aŋ a'ip·ïγa, pïmpï'n'ɪx̣ḳa.iya·ŋ a'ïv^{w}ɪŋwavïtc aŋˑ cʊ·'q·uc·u qam·ï'ɸ^{w}A^{x}qa-q·aˑ. ïv^{w}ï'ya·ŋˑ qan·ɪ ama'ntux·w nampa'n·antsɪγa·ŋqïq·a·ŋˑ. tïv^{w}ɪc· o''^{u} m·^{w}a'ʊp̣a'^{a} qa·n·i̯'ˑ ^{a}'a'uraˑ yo·'n'nɪŋup·ïγa qwa·n·a'nts· nïŋwï'-v^{w}ɪnaŋqw ^{u}'u'mp^{w}ɪc· a·n·ɪ'k̓·aip·ïγain·tˑ. qa·n·ɪ'a·m· A^{x}qa'n·aŋ-qwɔp·a·m·ï tïˑtï'xaiŋu'q·w qwa·n·a'nts· na·^{a}va'c· 'a·m·u'^{x}ʊp̣a·'q·wai-ŋup·ïγa qan·ɪ'va pɪtcɪpïγa. maŋa'c·u cn̈a'ŋwaɸɪ, ïv^{w}ɪ'ya·ŋˑ nana'-ŋw̨naiŋqïqa·ŋˑ. mava·'ntuγwa·m·ï ma·n·ɔ'q·oɑmˑ nu'ɑ'p·ïγaiyamˑ qwa·n·a'nts·. cɪna'ŋwav a'ip·ïγaic·u, ïv^{w}ɪ'a·ŋˑ na·ru'n'naŋqïq·a·ŋˑ. mava·'ntuγwa·mˑ ma·n·ɔ'q·ɔ tɔˑpa'raip·ïγa. ɥni'k̓·aγaɪˑcuaŋˑ qwa·-n·a'ntsiˑ naŋa'i'aiˑt̓·uɪkˑ'pïγaiyaŋˑ.

ɪvä·'ntuγwaq̇·wanˑ qa'tcˑ sɥma'.iŋwa'^{a}. tïv^{w}ɪ'ts· pa'a't·ɔγɔnt 'uraro'' ɪ'ɪtcï tïχwɪ·'n·ap· aRï.

15. Rattlesnake as Story-teller.

m·ɑ'vaˑ mam·a''uts· qan·ɪ'γaip·ïγa waa·'q·u tuwa'tsɪŋwuŋ'waiɸï. maŋa'c·u tuwa'tsaŋ aŋˑ tïχwɪ·'n·at·ïv^{w}ɪtcˑpïχai'ɪŋw piya'iyaɸ. ɥn·ɪ'ts· pɪya·'ŋ aŋ a'ip·ïγa, tɔxɔ''m uŋw a'iχwa'^{a} tïχwɪ·'n·at·ïv^{w}ɪtcuχwai'ɪŋw. ɥ·'ma.i, a'ip·ïγa tuwa'tsɪŋw. tɔγɔ'nɪ tïχwɪ·'n·aŋqïnɪ, a'ip·ïγa. ɥ·'ma.i, a'ip·ïγa tɔχɔ'aŋˑ. piya'RU^{x}qwa·^{a}χɪt̓·ïmɪ aŋqa'χwɪc·A tɔ·'χwa·^{a}χwɪc·A, a'ip·ïγa. maŋa'c· a'ip·ats· paiyɪ'k·w^{ɔ}'aip·ïγa piya'vatcuχwɑɸ. maŋa'c·u piya·'ŋˑ tïv^{w}ɪ'ŋʊpïγaiyaŋˑ, tïγwɪ·'n·aŋqïr'ua·ŋa'mɪ tɔxɔ·''m uŋwA, a'ip·ïγa. ^{u}'u'ŋˑw aik·^{x} piya'RU^{x}qwa·^{a}χɪt̓·ïmɪ aŋqa'χwɪc·A tɔ·'γa·^{a}γwɪc·A, a'iyaŋ 'aik·^{x}, a'ip·ïγa. 'a·n·ɔ'q·ɔχwa·ŋ'wan ɥni'k·^{x}, a'iŋʊpïγa. ɔvɪ'ˑ qwïï'ts uŋwa'vatcuγwaŋqw'aip·ïγa ɥnɪ'ŋuts·. 'an·ɔ'-q·ɔχwan·ɪ' ɥnɪ'k·^{x}, a'iŋʊpïγa. maŋa'c·u tɔγɔ'av aŋˑ wï'qwɪ'nta·ŋ-q̇'pïγaiyaŋˑ tï'qa'p·ïγa'aik· uv^{w}a·'ntux·w ma·m·a''utsiˑ sɪ'ɪ'p·ïa·ŋˑ.

ɥnic· a'inïmpïγa tïγwɪ·'n·aŋqïm·ɪnïmpïγaiyaŋ a'ip·ätsiˑ. mava·'n-tuγwa·ŋ'amˑ nava'ɸɪtsɪŋw naŋwa''q·uaŋa'm pA^{x}qa'ŋʊpïγaiyaŋa'mˑ. ɥnɪ'ŋuts· pa·vɪ'tsɪaŋ aŋ a'ip·ïγa, ïv^{w}ï''ŋw piyä'ram· uŋwA tA'ta'q·wɪvï-

nothing at all. Eagle's feathers turned black.[69] And then the chief poked out the smoking fire with a stick. "Do you, then, have my daughter for a wife," said the chief, and Eagle married the young woman.

And then that one, wont to be a coyote, though the others were not coyotes, said in the morning, "Do you all try different sorts of tests on the newly married one. Do you all make him hunt game," said that Coyote. Now Eagle was hunting through there along with the rest, but the rabbits that he had killed did his father-in-law carry home. And then they were gathered together yonder. Eagle came to that place and carried with him but one jack-rabbit. That Coyote said, "Do you all look at the newly married fellow, who has killed but one jack-rabbit. Do you all have a foot-race with him right up to the house." And so, sure enough, they started off through there to run towards the house, and Eagle, merely for fun, pretended to fall behind every one else. When they all got near the house, Eagle went right past them as though it were nothing at all, and arrived at the house. That Coyote (said), "Do you all wrestle with him." And Eagle threw all of them down one after another. Again said Coyote, "Do you all have a fist-fight with him." And he knocked them all down with his fist. After treating Eagle in this fashion, they made him angry.

At this point I do not remember further. This story is a very long one.

15. Rattlesnake as Story-teller.

A young woman was living there together with her two sons. That son of hers asked his mother to tell him a story. There, then, his mother said, "Go and tell your grandfather, go and ask him for a story." "All right," said the son. "My grandfather, tell me a story," said he. "All right," said his grandfather. "Under your mother flashes red, flashes purple," said he. That boy returned home to his mother. His mother asked him, "Did your grandfather tell you a story?" said she. "He said, 'Under your mother flashes red, flashes purple,' that is what he said," said he. "When did he do so to me?"[70] she exclaimed. Taking a stick, she then went off to him. When did you do so to me?" she exclaimed. That Rattlesnake[71] coiled around her. Ibi edit urinam feminae.[72]

He kept saying the same thing. He was always telling that story to the boy. At that place the two brothers killed both of the (babes their mother had given birth to). And then the elder brother said,

χw'aiŋw, a'iχuaŋ' m·^{w}α'va·ntuχwa·ŋ' tA'ta'q·wɪvïp·ïγaiyaŋ' pi'aiaɸï. tɔχɔ'aruA'tsɪŋw αm' qa'tcU paiï''pïåic·U pina'ŋqw am·u'v^{w}ɪnaŋqw ïŋa·''p·ɪts· ts·pi'ŋUpïγa. maŋa'c· ųni'ŋUqwa·ŋ' paiyɪ'k·w'ɔip·ïγa. a'iťcïaŋwa'^{a}, a'ip·ïγa pa·vi'aŋ aŋ'. uv^{w}a·'ntux·wAcutca·ŋanI cïm^{w}ï'^{x}·-qɪ'ŋwA. ïv^{w}ï''ŋw ya·'xw'ai'ŋw tɔxɔ'aviŋw um' qatcu''m iya'vaxava·-ŋwai'm', a'ip·ïγa. maŋa'c· a'iχ·Ucuaŋ' m·^{w}α'Upa'^{a} ya·'χw'aip·ïγa'aiŋw ïŋa·''p·ɪtsi'. tɔχɔ'aviŋwï αm' tɔ'tsi'v'antïa·m' tïra'ŋwantcɪp·aγ^{s}ip·ïγa ya·'vaiyɪp·ïγaiyaŋ. ųnɪ'ŋuts· yaŋwɪ'm'mɪaχuaŋ' qwitca'ŋUpïγa. ųni'ŋUqwa·ŋ' mava·'n·tuγwa·ŋ' cïmï'^{x}·qɪp·ïχaiyaŋ'. ųnɪ'ŋuts· paiyï'-k·Ipïγa. maŋa'c·U pa·vɪ'tsɪaŋ aŋ a'ip·ïχa, a'iťcïaŋwą' ïŋa·''p·ɪtsɪ uŋw aχa'n·ɪŋǫ'ŋw. nï'ntca·ŋ 'u'v^{w}a·ntuχwa'ŋw wi̯na'i^{x}k̲ɪ'ŋw, a'ip·ïγa. ïv^{w}ï''ŋwaxa'^{a} ya·'xw'ai'ŋw, a'ip·ïγa pa·vɪ'tsɪaŋ'. maŋa'c· 'u'^{x}·p̊a·ŋ' ya·'γw'ɔip·ïγaiyaŋ' puv^{w}a·'ntuγwa·ŋaɸï cïm^{w}ï'^{x}·qain' uv^{w}a' pɪ'tcIpïγa. tɔγɔ'avɪŋwaxain·ɪ uŋw tïrα'xuava·'m a·vɪ'p·ïγa. maŋa'c·U paiyɪ'-k·w'aip·ïγa o·'p̊·ac·U. maŋa'c·U pa·vɪ'tsɪaŋ aŋ a'ip·ïγa, a'iťcaŋwą' ïŋa·''pɪtsɪ uŋw. uv^{w}a·'ntux·wcua·ŋanI cïm^{w}ï'^{A}^{x}qɪťcaŋw tɔχɔ'avɪŋwïa'm uŋw uŋwa'ɔax·Ituχw'am' paiį̈'ŋuŋwa'q·uc·. ïv^{w}ï'uŋwaxa'^{a163} ya·'-χw'ai'ŋw tɔχɔ'aviŋwï um' tɔ'tsi'v'antïa'm' tïra'ŋwantcɪp·aγ^{s}impa', a'ip·ïγa. maŋac· uma'Upa'ŋw ya·'χw'aip·ïγa. ųnɪ'ŋuts· tɔγɔ'avɪŋwį̈' tɔ'tsɪ'v'antïa'm' tïra'ŋwantcɪp·aγ^{s}ip·ïγa. uv^{w}a·'ntuγwaŋ ųnɪ'ŋuts· ya·'vaiyɪp·ïγa.

qatcu''q·wan ɪva·c·ųmą'.iŋwa'^{a}.[164]

16. Owl's Widow's Experiences with Skunk, Badger, and Hawk.

moo'p·utc aŋ um^{w}α'va' piŋwa'ŋw'aiɸï qa·n·ɪ'γaip·ïγa'aim' tuwa'-tsɪγaI'pïγa'aim' so·'q·uc·U qa·m·u'v^{w}'uɪtsɪ a·' nɪa·'^{a}γantï'. moo'p·uts· qa·m·ï'y'ainïmpïγa tA'ci'p·aux·U pitcï'm·inïmpïγa. ųni'ŋumiŋk̲a' pi'tcïm·iŋk̲a 'a'im·inïmpïγa, qam·u'v^{w}'uɪts i'mI yu'^{w}a'xɪyαm'. maŋa's·U piya·'ŋ' tï'm^{w}α'm·inïmpïγaiyam' qa·m·ï'ŋwį̈'. ï'tï'c·amp ųni'mIpïγa ma·ŋa'c·U mǫǫ'n·ap̊·ïŋw αŋ ųni'χa' yaa'iχa' qam·o'aantsɪŋwį̈'[165] ma·γa'mIpïγaiyam' na·n·ɔ·rï'ac· ^{a}'a't·iŋwaŋwïa'aŋw tï'qa'm·Ipïγa. pina'ŋqw piŋwa·'ŋ' yaa'iŋqw'aik̲·a·q·oaŋ' qan·ɪ'a·ŋ ava·'^{a}ntux·wpïγa qa·m·ï'ŋw ųnɪ'ŋuts· wï'qa'm'MI'k̲antïm·į̈' maa'ip·ïγa. a'ik·w, i'i'm·ï-ar'ua·m·ïram a·'χaŋwantcɪŋqïmI'k̲a', a'ip·ïγa tï'qa'xa'aim' mam·ï'-ŋwantï'. ɔɔ'vï' tA^{x}qa'.iyuŋwItsɬq·w nïv^{w}a'RA'tɔn'NI'tïava·q̇·oαŋw wa'a^{u}ŋwťuip·ïγa. paiyɪ'q·w'aip·ïγa'aim' qan·ɪ'vä·ntuχwa·m·uɸ.

"Go ahead! go and squeeze our mother by stepping on her," and when he had said this, (the other) there stepped on his mother and squeezed her several times. The rattlesnake children (that came out of her) were numerous. After a while a human baby came out after them. When (the baby) did this, that (younger brother) returned home. "What did you do with him?" said his elder brother. "I left him there at the same place and came home." "Go ahead! go and fetch him, and you shall not be afraid of the rattlesnakes," said he. When he had said this, that one went through there to fetch him. He stepped on the heads of the rattlesnakes as he walked along, and returned with the (baby). And then, as he was carrying him along, (infans) defaecavit. When he had done so, he left him at that place. And then he came back home. That elder brother of his said, "What did you with the baby?" "I threw him down over there and came away," said he. "Do you, then, go and fetch him," said his elder brother. That one went off in yonder direction to fetch him from where he had left him, and there he arrived. Truly (the baby) was lying right among the rattlesnakes, (so) that one went back home. That elder brother of his said, "What have you done with the baby?" "I left him at that same place and came away, as the rattlesnakes were in great numbers round about him." "Do you go, then, and fetch him, and you shall step on the rattlesnakes' heads as you go along," said he. That one went off in yonder direction to fetch him. And then he stepped on the rattlesnakes' heads as he went along. Then he returned to yonder place with him.

I do not remember the (story) from this point.

16. Owl's Widow's Experiences with Skunk, Badger, and Hawk.

Hooting Owl was living there with his wife. They had one son whose name was Rabbit-eye. Hooting Owl used to hunt rabbits and he would arrive home in the evening. Whenever he did so, whenever he would return, he used to say, "You, Rabbit-eye, come and take them away." That mother of the (boy's) would roast the jack-rabbits in the ashes. The old Hooting Owl was wont always to do thus when he was engaged in hunting; he used to give them young jack-rabbits, but he always ate the good ones himself. After a while, when he had gone out hunting, his wife went to his house, and then she found jack-rabbits which had been covered up. "Oh!" It seems that he has been always hiding these from us," said she, and she ate some of them. Having split bones in two by hitting them on a stone,

ma·ŋa′c·u cïa′p·ï‘ pitci′t·ïŋwavaχap·ïγa nïv^{w}a′ʀa‘tɔn′nɪ‘tïŋwava‘-pïγa. ɥni′χ′uŋw ṗo·′γu^{x}·apïγain·ɪ ɔɔ′v aʀ nampa′ia·ŋ a′a′xarux·w. ɥnɪ′ŋuts· tu·γwa′nu pa‘pa′q·apïγa. qa·tcu′tcan axa′r′ɔɑŋwï′ap·ac·u tʌ‘ci′n·′aiḵ·ain‘. ɥnɪ′ŋuʈsɪ·ŋwanɪ pi̯nɪ′ḵ·aɪ‘tu′^{i}, a′ip·ïγa. maŋa′c·u pɪŋwa·′ŋ‘ pi̯nɪ′ḵ·aiχw′aip·ïγaiyaŋ′am‘. ts·pɔ·′ŋ·qïq̇·wɑnɪ, a′ip·ïγa moo′p·ï^{i}ts·. maŋa′c· ɥna·′^{a}γɪt·uγwa·q·‘ tsɪ′a·^{u}ɾwɪtc‘pïγa nampa′iya·ŋ‘. maŋac· ï′v^{w}aiyauq·‘ moo′p·uts a′ip·ïγa, ya′a′iḵ·a·ŋanɪ qu‘tca′p·ɔ·t·ɔ^{x}-qwarïm·ï·aŋan uŋw pi̯nɪ′ḵ·aiŋq‘ʈuɪχw′aiva‘. qa′tcu cïna′ŋwavɪ′ap·ai‘ qa′tcu pǫ·nɪ′a·′ρ·ai‘ ɥŋ uru′′^{a} tümp^{w}ɪ′t·u^{x}qwat·uγwaʈ·uiŋqïqw′aiva·n-tïaŋanɪ qa′tc i̯na′mputsɪ′ap·ai ɥŋ uru′′^{a} tïv^{w}ɪ′p·uruq·wʌtux·wʈuiŋ-qïq·w′aiva·ntïaŋanɪ.

pinaŋq ‘o′′^{u} ya′a′ip·ïγa moo′p·uts·. ma·m·u′c·u mava·′^{a}ntuχwa·ŋ′-am‘ ci̯m·ï′x·qwa′^{ai}pïγa ^{o}′o′^{x}·ṗa·m‘ pa·γ^{a}i′m′mɪap·ïγa. ɥni′ŋuʈsi′m‘ pǫ·nɪ′ai̯‘ qan·ɪ′va·ŋ′am‘ pi′tcïχwa′aip·ïγa. ma·ŋa′c·u pǫ·nɪ′‘ qanɪ′va-ŋwaiyuɸ u‘cu′q·wɪχa·p·ïγa pǫ·nɪ′avuruχwa‘. maŋa′c·u piya·′ŋ‘ qan·ɪ′on·aŋqɔp·‘ cïï′ʀu^{x}qwaʀupïγa. maŋa′c·u mam·a′′uts a′ip·ïγa, uv^{w}a·′ntux·wcutca·ŋ′anïmɪ ci̯m·i̯′ɑk·ɪ tïŋqa′nɪvïaiya′ŋw. ïv^{w}i′ya·q·ɑ-xa′^{a} tï′ŋwɪn·ɥ aχï′m·aŋwɪt·ux·w qatcu′′uŋw pi̯ni′ŋw′aq·ho′ŋw^{166} pǫnɪ′aiy aŋ‘ ɪvä·′yï′yɑm‘^{167} tuγu′ntuγwaŋ′um‘, a′ip·ïγa ma′m·a′^{a}caγw^{ɔ}i-ts·. pina′ŋqw yaγa′p·ïγa. ‘a′ik·w, a′ip·ïγain·ɪ‘ ponɥ′^{A}, aγa′n·ɪŋutsɪŋw′ a′ik·^{x} piya′nɪ qatcu ma′.im·ɪŋw′ait·ï a′iχaic·ɥn·ɪ uv^{w}ɪ′mɪtuγwaŋup·ïγa qan·ɪ′aɸ. ^{a}xa′n·ɪŋutsɪ aik·^{x} yaxa′xa‘ piya′nɪ, a′ip·ïγa pǫnɥ′^{A}. nava′-c·u′an a′ik·^{x} yaxa′xa‘, a′ip·ïγa piya·′ŋ‘. qa′tcu, tïntï′n·ɪaŋqïʈua-tsa·m·ɪn·o^{A}, a′ip·ïγa pǫ·nɥ′^{A}. qatc, a′i′an aik·^{x}, iva′′a·ŋ‘ mam·a′′uts· qarï′q·a‘. qa·′tcu, m·^{w}α′rï′ aru′^{a} nï̯′ni pu·′ṗ·an‘ y′u′xwanɪ·′^{i}n^{A}, a′ip·ïγa piya·′ŋ‘. qa·′tcu, mam·a′′utc an·ɪ′ḵ·arïq·a‘ ρaï′ŋqwɪɔ̊q·wɪḵaiyaq·ai-yaq·‘. a′iχaic·′uŋw^{A} piya′iyaɸ qwïï′p·ïγa pïv^{w}ą·′waxain·ɪ uʀ qarï′n·′a-ŋw tca·′^{a}χwɪ′ɔq·ɪ‘ḵa‘. an·ɪ′an aiḵ·, a′ip·ïγa. mam·a′′utsi‘ pïv^{w}a‘ qarï′-q·ain, a′ian ’ïγïr ‘aik·^{x}. u′v^{w}aiyauq· ɥnɪ′ŋuts· maŋa′c·u piya·′ŋ aŋa′-ruχwa′q·w^{A} tïnɪ′A‘pïγai′q·w. uv^{w}a′‘cuya′^{a} tïŋqa′nɪvïaiyav ɥn·a·′x·ɪ ya′a′ik·wa’ in·i′′a·m· uŋw, a′ip·ïγa.

‘ɥnɪ′ŋuts· pɔ·nɪ′‘ nana′q·oaŋupïγa qatcu′′^{u}q·w naŋwą′i′yam‘ pi̯ni′-n·a′aip·ïγa. ’u′v^{w}aiyauq·‘ tïv^{w}ɪ′ts· mɪyɔma·′x·^{A} nA^{x}qwɔ′aŋup·ïγa.

she stood them up at the place where he was accustomed to shake his feet free of snow. The two of them went back to their house.

After sunset that (Hooting Owl) made a noise as he arrived, he made a noise of shaking off snow from his feet. As he did so, the bones sounded as though they went right through his feet, and then at night he groaned with pain. "I do not know what has happened to me. My feet must have burned from intense cold. And now let him come and see me," said he. His wife and (her son) went to see him. "Prick it out for me with a point," said Hooting Owl, but she pushed its sharp point further into his feet, and then the Hooting Owl said, "When I die, you shall let my (boy) go to see him who is light gray around his body,[73] not Coyote, not Skunk—he it is who will cause my (boy) to be going under the rocks—, not Badger—he it is who will cause my (boy) to go under the ground."

And so after a while died Hooting Owl. They left him at that place as they started away, and they travelled along in yonder direction. Then they went and arrived at Skunk's house. That Skunk was whistling a tune at his house while making skunk-blankets. His mother was sitting outside the house making a basket of squaw-bush twigs. The young woman said, "We have left him yonder in the cave that is his house, and have come here." "Then do you quickly go away from here before Skunk sees you. Do you two start to go up from here," said the old woman. After a while she cried. "Oh!" thought Skunk, "I wonder what has happened to my mother that she does that, who has never acted like that before." And when he thought this, he went outside of his house. "What has happened to you, my mother, that you are doing this, crying?" said Skunk. "I am just crying like this for fun," said his mother. "No! someone has told you something," said Skunk. "No! that is what I say, a young woman must have been sitting here." "No! it is because of the way in which I have been moving around," said his mother. "No! it is a young woman that must have been sitting, it is smooth and hollow." So saying, he picked up his mother, and the place where she for her part had been seated was marked with wrinkles. "What did I say!" he said. " 'It is a young woman that has been sitting here,' that, indeed, is what I said." And then that mother of his told him about it. "In that same place, she says, in his cave house, has your relative died," said she.

And then Skunk set to tracking about in various directions, but he did not discover their tracks. And then he looked for tracks,

ʼuʼvʷa·mˑïxainˑɪˑ naŋwaʼt̓ɪɬ̓ˑa.imˑ navɪʼʼᵉtsɪŋw. ᵘʼuʼˑ·p̓a·m ɥnɪŋutsˑ nantïʼnaɣwaʼaipˑïɣaiyamˑ. ʼuʼvʷa·mˑ wAˑtsɪʼŋUpïɣa aɣaʼx·uP̓a·ŋan ɥnɪk̓ˑ ɥnɪʼt̓·uiŋqïɣaiyaŋanˑ. qatcuʼruax·qaʼᵃ qan·ɪʼanɪ pi̯nɪʼŋwaʼᵃ, aʼipˑïɣamaaʼiyɔnʼan·ɪχaiyaŋˑ. ɥniʼnʼnɪx̣·ucuaŋˑ mam·aʼʼutsˑ taχaʼva-ya·va·ntïaɸ p̓ɔʼavɪŋwïˑ mantsaʼŋwɪnap·ïɣa. ⁱyɛʼt·uq·wa.uˑ[168] na·χaʼŋw. ɥʼmą.iˑ, ɪtcïʼn·ɪχaʼᵃ pɑn·ɪʼavun· aR naxaˑʼᵃŋʼwi̯nɪŋqï. pɑnɪʼA moiʼmʼmɪ-arïˑ naˑʼχaiˑ quˑqwɪʼp·ïɣa. ɥnɪʼts aʼipˑïɣa, ɪʼtc aʼipˑatsɪˑ qwiˑʼn·ɔrɔʼɔmpˑ ɪtcïʼʼc·aʼᵃ piyaʼïʼyaŋw qwɪˑʼn·ɔrɔʼomp ɪtcïʼxainˑɪˑ piyaʼn·ɪˑ[169] qwɪˑʼ-n·ɔrɔʼɔmpˑ ɪtcïʼʼcaʼᵃ nï̯ʼnɪA qwɪˑʼn·ɔrɔʼɔmpˑ, aʼipˑïɣa quˑquʼq·wɪχaiyamˑ na·χaʼŋwi̯A. pi̯niʼk̓ˑainumiŋkuaŋˑ mavaʼAco'omˑ wi̯nïʼpˑïɣa'aimˑ na·-χaˑʼᵘŋwi̯nïχaiyaq·amˑ a·m·uˑʼᵘraiŋqwʼaipˑïɣa.[170] ɥnɪtc aʼipˑïɣa, qɔχɔʼʼitca·mˑïnɪ, aʼipˑïɣa uˑtcuʼmɪk̓a.iˑ muruˑʼnˑʼuχwaˑ. ïrïʼˑ, iˑʼp̓·i-ŋwaiarůamɪˑ ɥnɪʼkˑ̵ c·ciʼtcumʼmɪχaˑ. pɪʼŋqaɥnɪpˑïɣa'aiŋw aʼiχ̣ucam-p̓aŋw. pinaʼŋqw moroʼʼiˑ maïʼmpunˑa·ŋqïpˑïɣa. ɥnɪʼŋUqwaʼŋw wïˑcɛʼrampïaxainˑɪˑ pɑnɪʼavɪʼɪŋw tɔɣɔʼtsɪʼaɬ̓ˑɪɬ̓ˑaik̓ˑaˑ. aʼikˑw, aipˑïɣa pɑˑnɪʼA. ɥnɪʼŋuts· naˑɣaʼɣɔχɔʼɪk̓ˑainˑav ɥmuʼuraiŋqwʼaipˑïɣa uˣqwɪʼ-yuŋwaxainˑɪ uR p̓ɔʼavɪŋwi̯ˑ tɔˑtɔʼtcaŋqïaq·aɪˑpïɣa. tïvʷɪʼtˑɥnɪ naŋaʼiʼ-aipˑïɣa pɑnɪʼA nantïʼnaɣwaʼaipˑïɣa'aim. ɥnɪʼŋuts· ma·m·uʼc·u tsɪa̓ʼmpɪyuaˑt̓ˑɪɪpˑïɣa'aimˑ navɪʼn·a·xˑɪ. pɑniʼA nantïʼnAPïɣa'aimˑ tsɪʼɑʼmpɪvïaŋ aR ts·paʼɣˢitcapˑïɣaiyaŋˑ pɑnɪʼavïaŋ aR ma·n·ɔʼnˑɪ pa·ɣaʼiɬ̓caipˑïɣa. ɥnɪʼŋuts· naŋaʼiʼaipˑïɣa oˑʼpˑïɣa. ɥnɪʼŋuts· paiyɪʼ-q̇·wɔipˑïɣa oˑp̓·acˑ qa·n·ɪʼvä·ntuɣwɑɸ. aʼikˑwɪ, aʼipˑïɣa aʼipˑäts aŋˑ pɪˑʼvunɪk̓ˑa.iɲutsˑ, piyɑnɪ ɥŋwaʼrïram aR tcuˑχwɪˑʼⁱramˑ. ɥˑʼmą.i, aipˑïɣa piyaˑʼŋˑ, ïvʷɪʼn·ɪaʼaxaʼ an·ɪʼm·ɪʼᵃ wᵃʼaʼpˑïaxantï aʼaʼuraˑ. maˑrïʼcˑ ʻaˑʼᵃtcuɣwaˑpïɣainˑɪa·mˑ. pɪyaˑʼŋ aŋ aʼipˑïɣa, qatcu anɪʼk̓ˑ ɥŋwɑʼŋw'ait·ï pɑnɪʼaⁱʼy uŋwaruʼʼ oˑʼp̓·uŋw. aʼipˑats aŋˑ na·m·ïˑʼⁱaipˑïɣa a·χaʼiŋUˑtsɪʼqˑw oˑʼpˑïˑ. piyaˑʼŋ aŋˑ ɥnɪsˑ anˑɪʼŋUpïɣaiʼqˑw naŋwaˑʼaimˑ yå'aʼipˑïɣa.

mˑʷɑʼva i̯nɑʼmputc aŋˑ qanˑɪʼχaipˑïɣa tuwaʼtsɪŋwuŋwʼaiɸ. iˑʼtcuqˑ aʼipˑïɣa, qaˑtcuʼtcan 'aʼtˑïnˑonˑosˑtåapˑA tvä·ʼʼamïnˑ aikˑ̵ yuaˑʼva a·vɪʼχ̣ʼumˑ navɪʼʼᵃtsɪŋwi̯ˑ, aʼiɣuɑŋ a·vɪʼtsɪtcï umʷɑʼntuxˑw yoˑʼnʼ-nɪŋupˑïɣa tuwaʼtsɪŋwi̯aŋˑ. pi̯nˑɪʼn'uik̓ˑaipˑïɣa a·mˑ avɪʼtsɪtcïˑ. ɔviʼm-pimpinˑaraˑputsɪŋw ɑŋ a·m·uʼvʷɪnaŋqw amˑA pɪtcïʼχw'aipˑïɣa. ɥnɪʼ-

circling far around. Yonder, indeed, appeared the tracks of mother and child. In that direction, then, he went and followed them up, and yonder he caught up with them. "Where are you taking him to like that? Where are you taking him to, pray, causing him to be like that? Did you not see my house?" said he, as he held his arms around her. Cum ille ita ei faceret, femina pediculos inter crura cepit et abjecit. "Off through here are mountain sheep."[74] "All right! Stand, then, my dear, covered with this skunk-blanket of mine." Skunk shot the mountain sheep that was moving along in the lead. Then he said, "This is the boy's blanket. And this is his mother's blanket, while this is my mother's blanket, and this is my own blanket," said he as he kept shooting the mountain sheep. As he now and then took a look, the two of them, (mother and child), were standing in that same place covered with the blanket. He went towards them. Then he said, "I have killed them," said he, with his eyes closed and rubbing his chin against them. "Don't! Are you wont to do that to your old husband, always pinching him?" In spite of his saying that, it kept on happening to him in that way. After a while he lifted up the blanket from them, and when he had done so, it turned out that his skunk-blanket had been caused to cover a bush cactus. "Oh!" said Skunk, and then he went towards the mountain sheep that he had killed. His arrows, it turned out, had lice on their points, one on each. Skunk was exceedingly angry and followed in their tracks. And then the two of them caused to arise behind them a plain covered with wild rose bushes. Skunk followed them up, but the wild rose bushes scratched him and all of his skunk-blanket was scratched up to tatters. Then he was angry; et pepedit. And then he turned back home to his house. "Oh!" said the boy, when he had looked back, "my mother! A rain storm is approaching us." "All right," said his mother. Do you, then, hurry along towards the cedar grove." That storm appeared to be gradually approaching them, and his mother said, "It is not really raining. Podex est viverrae. The boy died first, having taken the wind in at one gulp, and his mother had the same experience with it. Both of them died.

There dwelt Badger together with his sons. In the morning he said, "I have not been dreaming well, seeing that here in the plain, I say, mother and son are lying." When he said that, his boys ran off on to the little ridge. They stood on the little ridge and looked. The very tiniest boy of his family arrived on it behind them. Then

ŋuts a′ip·ïγa, uwɛ·+n‘[171] yua·′ᵃγantümpα a·′vɪtcïm·ïn·ɪa’ᵃm‘ na′ya-ɸᴀˣqa‘, a′ip·ïγa. yo·′n·’ɪŋup·ïγa qan·ɪ′va·nťux·w. maŋa′c·ᴜ mo′a·m‘ tïvʷɪ′ŋᴜpïγaiyam‘. ᴜ·′+vʷ, a′ip·ïγa, maa·′v ‘a·′vɪtcïn·ɪ naya′vai‘, a′ik·ᴀpïγa. an·ɪ′an ‘aiķ·, a′ip·ïγa ɲna′mputs·. tïvʷɪ′p·u ɥnɪ′ŋuts· ᴀ‘sɪ·′a·rᴜˣqwa·γɪᴍɪ‘kup·ïγa. ma·m·uvʷ ɥnɪ′ŋuts· pɪ′tcɪχw’aip·ïγa mava·′aiʏᴜ pu(w)am aip·ïγa.[172] a′ip·atsɪ‘ na·m·ï”aiʏᴜťuiŋup·ïγa. ɥnɪ′ŋuts· piya′iya·ŋ aŋa′vɪnaŋqw ’a′iʏᴜťuiŋup·ïγa. ɥnɪ′ŋuts ɲna′mputs a′ip·ïγa, ťɔmṗɔ′q·ɔivïm·ɑnɪ[173] tïvʷɪ′c·ɪ’ⁱ. nɲmʷɪ′χwa’ᵃ qa·′tcᴜ wï‘cɪ·′a-mantï”aŋw tᴜ‘tu′vʷɪtcaŋwą’, a′ip·ïγa ma·m·a”uts·. ma·ŋa′c·ᴜ pï′ŋqamaip·ïγa, tɔmpɔ′q·ɔivïm·ɑn‘ tïvʷɪ′c·ɪ‘ⁱ. impṗï′a’ ‘im·ï aik·ǂ tɔmṗɔ′ḍ·ɔiv a′iχa‘, a′ip·ïγa wïγï′mɔcɔamantïaɸ tca·n·ɔ′ŋqwa·ŋqïts·. ï’ï′ŋ ’iŋ ’ï′ŋ‘, a′ip·ïγa, ⁱ’i′tcïa·q·‘ tɔmṗɔ′q·ɔiv ur a′in·anɪ. uvʷa·′ai‘ ma·n·ɪ′m’mɪap·ïγa. ’ɔ′vʷaiyauq· ɥnɪ′ŋumï·ts a′ip·ïγa, ïvʷï′aŋan o·′ṗ·a·ŋ ɥnɪ′m’mɪaťuiŋqïcuaŋan ɪvä′tcï t·ï·‘. a′mpaian·ɪ a′iʏᴜcampᴀ qatcu′aŋ‘ pɲi′ťuin·aivaᴀˣqa·ŋ‘ wɪ′ŋwaxantïmpaŋwɪtï‘ qa·′q·‘ťu’αcampᴀ kiyα′ŋ-qïqaťuac·ampᴀ qatcᴜ·′ḍ·wa’ᵃm‘ s·ɔ·tsɪ′n·aiva’aḍ·wαm‘, a′ip·ïγa ɲnα′mputs·. mava·′i ɥnɪ′ŋuts· paiyï′q·w’aip·ïγa maŋa′c·ᴜ. ɥnɪ′ŋuts· ma·m·u′c·ᴜ m·ʷa′ᴜ‘ṗa’amɪk·ᴜpïγa’aim‘. tïvʷɪ′c· o’ᵘ wɪ′ŋwaxantümpaŋwɪt· a′mpaian·ɪ a′ip·ïγa. a′ik·wɪ piya′nɪ ïvʷï”q·waram‘ s·ɔ·tsï′ķ·aiva‘ miya”antsɪc·ampᴀ, a′ip·ïγa a′ip·ats aŋ‘. qats ɛ′ia·ŋ ïγïr ‘aik·ǂ qon·o·′m’m uŋw, a′ip·ïγa piya·′ŋ‘. a′iχaic·ampaᴀˣqa’ᵃm·‘ s·ɔ·tsɪ′ķ·aip·ï-γaiyaq·am‘ wɪ′ŋwaxantï‘. a′ik·wɪ wa′n·untcan·ǫᴀ s·ɔtsɪŋᴜťu’ᵠ, a′ik·ǂᴀpïγa, ṗa′ïq·wanaŋwa’[174] ṗa′ïq·wanaŋwa’, a′iķ·ąuq·wa·m·‘ navɪ”atsɪŋwį̈ pa′ïp·ɪ tümpʷa′ᴜṗa’am‘ waya”pïγa.

maŋa′c ɲnα′mputs ɥnic· a′ip·ïγa, qatcu′tcan ’at·ïn·ɔnɔ′s·ɪåp·‘. mam·u′c·ᴜ tuwa′tsɪŋwïaŋ ɥni′c· an·ɪŋᴜpïγa. maŋa′c· ɔvi′mpimpin·ara‘-putsɪŋw ɥnic· a′ip·ïγa, wa·′+n‘ a·vi”yïm‘. maŋac· ɲna′mputs am·u′ɸ pɪ′tcïχwa’aip·ïγaaic·ᴜ. mava·′iyuαm‘ pɔα′m· aiŋqïpïγaic·uαm‘. ɥnic· a′ip·ïγa, tɔmṗɔ′q·ɔivïm·ɑnɪ tïvʷɪ′c·ɪ’ⁱ. mam·a”uts· pᴜ‘tcu′tcuγwap·ï-γa’aik·w a′.in’naŋw mava·′ai‘ man·ɪ′m’mɪap·ïγaaic·ᴜ. ɥnɪ′ŋumï·ⁱts a′ip·ïγa, cɥna′ŋwav ’uŋw yaa′iva·ntï. qa′tc ɥŋwa′ʀᴜcuȧim’mɪava·ŋwą’ qan·ɪm·ana′ŋqwɔp·‘ mama′haγwɔitc[175] uŋw qan·ɪ′χaiva·ntï. ᵘ’u′r’a·q·‘ pïvʷa’ᵃm· uʀ pɪ′tcïχwa’aiva·n·a’am‘, a′ip·ïγa ɲna′mputs·. ma·m·u′c·ᴜ m·ʷa′ᴜṗa·m·ɪk·ᴜpïγa’aim‘ tïvʷɪc· o”ᵘ cɥnα′ŋwaɸɪ m·ʷα′va·ntï‘ ta·va′.iŋqït·uαp·ïγa. ᵃ‘a′ik·w, a′ip·ïγa cɥnα′ŋwaɸɪ, a·′mṗïroa·′q·aiva‘ qan·ɪ′vä·ntïn uʀ ma′m·ᵃ’autsɪŋwį̈‘ kiyα′ŋqïqan’nαm‘ s·ᴜ·′aɪ‘pin·ɪ aivä·ntï, a′ip·ïγa cɪna′ŋwaɸɪ. m·am·uc· o”ᵘ m·a′ᴜ‘ṗa·m·ɪk·ᴜpïγaic·’um‘ cɪna′ŋwavɪ′am· aŋ‘ qan·ɪ′‘ å′uṗ·ap·ïγa’aim‘. mam·a”c·aγwɔitsiαm‘ qan·ɪ′vä‘ pɪtcï′χwa’aip·ïγa.

he said, "Way over yonder on the plain it looks as though there are two lying," said he. They ran off towards the house, and that father of theirs asked them. "Way over there there seems to be something lying," said they. "What did I say?" said Badger. And then he started to travel under the surface of the earth. Then he came up to them and doctored them there. He first caused the boy to get well, and then after him he made his mother well. And then Badger said, "Pay me with feathers." "We two did not pluck out any of the feathers," said the woman. That one kept on saying, "Pay me with feathers." "What do you mean when you say feathers?" said she, as she pulled out some of her pubic hair. "Yes, yes, yes!" said he. "These are the feathers that I speak of." Then he did so while moving.[75] And then he said, "Go ahead! let him, my dear, travel in yonder direction away up from here. Even though there is a noise going on, you shall not let him look at it. Even though people are singing in the canyon, even though people are laughing, you two shall not peep at it," said Badger. And then he went back from there. Then they started off in that direction. Sure enough, there was a noise going on in the canyon. "O my mother! let us take a peep at it, only a little bit," said the boy. "No! That, indeed, is what your great-grandfather said," said his mother. Although they said that, they did peep at the canyon. "Oh! over there someone has taken a peep," said (those evil spirits). "Blood! blood!" As soon as they said this, blood flowed out of the mouths of mother and son.

The Badger said just as before, "I have not been dreaming well," and those sons of his did the same. The very tiniest one of all said the same thing, and over yonder they two are lying. Badger again went off and came to where they were. And again he doctored them. He said the same thing, "Pay me with feathers." The young woman understood what he meant, and again he did thus while moving. When he had done so, he said, "Coyote will be hunting, but you shall not pay any attention to him as you go along. On the other side of (Coyote's) camp an old woman will be dwelling, and that is where you are to arrive," said Badger. They started off on their way through there. Sure enough, Coyote was helping at that place to burn brush (in order to scare up rabbits). "Oh!" said Coyote. "Where my house is will be easily recognized by the noise, by the sound of women laughing as though they were happy," said Coyote. So the two of them started off again in that direction, but they passed by Coyote's house. They arrived at the house of the old woman, (who was Hawk's mother).

pina'ŋqwA cɪna'ŋwaɸɪ pɪ'tcïχwa'aip·ïγa ɥnɪtc a'ip·ïγa, mam·a''ˢs·aγwɔits ɪχïr unw c·ï'pu'vʷ'ain·ɪntsɪγaim·ɪ', a'ip·ïγa. qan·ɪ'a·ŋ' mam·a''acaγwɔitsi ava·'ntuγwaŋkɪχa ɥnɪtc a'ip·ïγa, impï'' ɥnɪ'ķ·'ï'vä·ntï' pïn·ɪ'ķ·arïχa' ⁱ'ï'vä' pɪtcï'vʷa a'intcu'an 'aik·ˣ, a'ip·ïγa. pina'ŋqw maŋa'c· a'ip·ats· qa·m·ï' ɔvɪ'nʔuɑq·wɔip·ɪŋwï' piɣɔ'xɔm'-mɪaxa ɥnɪ'ŋuts· pitcï'p·ïγa. aŋa'iac· a'ip·atsɪ aŋa'vatcï' naŋa'mpïn'-ninɪmpïγa.[176] maŋa'c·uaŋ' qam·ï' aŋ' tï'mɑ'p·ïγa. pina'ŋqwa·ŋ' ts·qwï'rɪ'nap·ïγa. ɥnɪ'χua·ŋ'aŋ' qwɪ·'ķ·arï u'a'xarux·w qa·m·ï'ŋwɑ' tu'u'm·ɑts· tca'ŋwïq·a·p·ïγa maŋa'c· a'ip·ats aŋ'. maŋa'c·u mam·a'-'uts, a'iʔcaŋw aγa'upa·'ŋw, a'ip·ïγain·ɪ'. i·'tcuq·u mam·a''ˢsaγwɔits· uˣqwa'n·ɔ·ºχw'aiʔ·uip·ïγaiyaŋ' tümpʷɪ'' tïn·a·'ᵃva·ntï' maŋa'c·u m·ɑ'va·ntï uˣqwa'p·ïγa. ɥnɪ'ŋuts· qan·ɪ'a·ŋ' qï'ca'vɪ maa'ip·ïγa. ɥnɪ'ŋuts· qanɪ'va·ntux·w paiyï'k·ɪpïγa. tuγwa'n' maŋa'c·u mam·a'-'uts· man·ɔ'arup·ïγaiyaŋ' qï'ca'vɪ'. ᵃ'a'ik·w, aip·ïγa cɪna'ŋwaɸɪ, 'a'iveyeyan'. qu'qu'q·wɪχa t·ï' tümpʷɪ'p·aiai 'ura'. i·'tcuq·u cɪna'-ŋwaɸɪ tïntï'γa·ŋqïpïγaiyaŋ'. cɪna'ŋwav a·tcï'a·ŋ' qu'qu'q·wɪpïγa. ɔ'vʷaiyauq·u cɪna'ŋwav a·tcï'aɸ wïnï'ʔ·uip·ïγa qï'ca'v'ɪq·w qu'qwɪ'p·ï-γa'aik·w. ɥnɪ'ŋuqwa·ŋ' tcᴀ'tca'p·urux·wɪpïγain·ɪ'. ɥnɪ'ŋuts· qaχa'iva·ᵃxant uˣqu'mputcɪtcaiχw'aip·ïγa. maŋa'c·u piya·'ŋ a'ip·ïγa, cɪna'ŋwavɪtca·ŋ unwA naŋa'i'aiʔ·ïɪŋqïaŋanɪ. ɥnɪtc a'ip·ïγa, qɔ·'+n·ɪ-χɪn·ɪ' qɔ·'+n·ɪχɪn·ɪ'.[177]

17. Coyote and Porcupine.

cïna'ŋwaɸɪ mʷɑ'va' qan·ɪ'χaimɪ'pïγa piŋwa·'ŋ aŋ' cïï'xᴀ'tïvʷɪ-tcup·ïγaiyaŋ'. ɥnɪʔc o''ᵘ cïna'ŋwaɸɪ mʷa'upa'ᵃ sï·'γaχw'aip·ïγa 'u'vʷa·ntï' cïï'x·pïγa yïŋï'mputs· mʷa'uˢpa'ᵃ pa·χɪŋwa·'ᵃrux·wpïγa quˢtcu'mˢ pa·q·waiä'ntux·w nu'ɪ'ķ·aip·ïγa. yïŋï'mputs ɥmu'ruγw a'ip·ïγa, paa'n· a·' nɔ·'γwɪnɪ. iŋa·''ᵃ. qa·'tcu cu·'yaŋ'. iŋa·''ᵃ. qa·'tcu cu·'yaŋ'. a'iχuaŋ' ma·nɔ'n·ɪ' tuˢpʷi'p·ïγa. ɥnɪ'ŋuts· cu·'yuc·u piya'ɪ'pïγa. iŋa·'ᵃ'. ï'ï'ŋ', a'ip·ïγa yïŋï'mputs·. ma·ŋa'ɸ quˢtcu'mpɪy aŋ' pi'tcïpïγa. ɥni'ts·, axa'va'amɪ nɔ·'va·'mɪ, a'ip·ïγa quˢtcu'mpi', ivä·'' ɔ·'a·va·'nɑnɪ, a'ip·ïγa. qa·'tcu, tïŋwï''ɪvä·nɪ nana'ŋwʔɔn·ɔiķ·amɪ. axa'vʷ uvʷai', iva·'ᵃ' a·'p·an·a·ᵃva·nɪ. qa·'tcu, tcɔtcɔ'mɔntïx·ɪķa'mɪ wï'ï'ik·uvʷa' pa·''axavatcux·w, a'ip·ïγa yïŋï'mputs·. iva·'ᵃ'ᵃ naŋqa'-vana·ᵃχɪnɪ. qa·'tcu, naŋqa'vaŋwɪpantuχwɪχ'um' w'ï'ik·uvʷa' pa·'ᵃ-xavatcux·wA. ma·n·u'n·ɪ nïŋwï'a·ŋ aR tuˢpʷi'p·ïγa a'iχuaŋ' ma·rï'-c·ɑmpA tümpa·'ᵃŋ aR piya'ɪ'pïγa. iva'ŋwɪ·'ⁱ tümpʷa'ianɪ, a'ip·ïγa quˢtcu'mpi'. ï'ï'ŋA, a'ip·ïγa yïŋï'mputs·.

After a while Coyote arrived there, and then he said, "The old woman, indeed, is wont to have cold water," said he.[76] Having come to the old woman's house, (Hawk) said, "What are you doing right here, sitting and watching? 'You shall arrive here,' did I say that?" said he. After a while the boy, dragging along a jack-rabbit with its hair come loose, arrived. He kept looking angrily at that boy, (Owl's son). The (old woman) buried the jack-rabbit in the ashes to roast it, and after a while she raked it out with a stick. When she had done so, the Hawk (boy), taking the jack-rabbits, disappeared right through the smoke. The young woman thought, "In which direction has he gone?" In the morning the old woman caused her to go for wood, and she gathered wood there at the base of the cliff. And then she found Gray Hawk's house. Then she came back to (the old woman's) house. At night that young woman reached out her hands and held Gray Hawk down forcibly. "Oh!" said Coyote, "my comrade!" as he kept shooting up towards the side of the cliff.[77] In the morning Coyote had him engage in a contest with him. Coyote shot at (Hawk's) bow several times, and then Coyote stood up his own bow and Gray Hawk shot at it. As he did this, it seemed as though it were thrown about in different directions. Then mountains went up in dust and became level. That mother of his said, "Coyote, my dear, has made him angry." And then she said, "Come back, come back!"[78]

17. Coyote and Porcupine.[79]

Coyote was always living there. His wife asked him to go for squaw-bush twigs (for making baskets). So then Coyote went off in yonder direction in order to get squaw-bush twigs, and yonder he was gathering them. Porcupine was walking in that direction along the river shore. Buffalos were standing across the water. Porcupine said to them, "My aunt, ho! Come and carry me on your back." "This one?" "No, the other one." "This one?" "No! the other one." Speaking in this manner, he went through them all, and then only one was left over. "This one?" "Yes!" said Porcupine, and the Buffalo cow came up to him and then, "Where shall I carry you?" said the Buffalo cow, "here on my back?" "No! I'll fall off when you shake yourself." "Where, then? here between my horns?" "No! while you keep shaking your head, I shall drop off right into the water," said Porcupine. "Here inside of my ear?" "No! while you shake your ears, I shall drop off right into the water." All parts of her body were gone through as he spoke—only that mouth of hers

m·a′uˈṗa’ ’a′xaruχwamik·upïγa. a′itcaram u·′vʷaiˈ, a′ip·ïγa yïŋï′mputs·. ⁱyɛ′n·uc·u qïŋwa·′ᵃva·’q·ˈ, a′ip·ïγa quˈtcu′mpiˈ. a′itcaram uvʷaiˈ. ⁱyɛ′n·uc·u tɔχ°i′t·ïrαχuava·’q·ˈ. a′itcaram uvʷaiˈ. qïŋwa·′ᵃva·’-q·ˈ, a′ip·ïγa quˈtcu′mpiˈ. a′itcaram u′vʷaiˈ. wïχa·′m·a·q·ˈ, a′ip·ïγa quˈtcu′mpɪˈ. a′iχuaŋˈ qwAˈsɪ′xwIˈpap·ïχaiyaq·ˈ piyï′a·ŋˈ. maŋa′c·u qa·′q̣·ɪŋupïγa. ɥni′ŋuqwa·ŋˈ maŋa′c·u tümpʷa′uṗa·ŋˈ tAˈpu′q·wIpïγa. ɥnɪ′ŋuts· mava·′nt̊uγwa·ŋˈ pAˣqa′ŋupïγa. ɥnɪ′ŋuts·, impï′mAˈcɪa-χwan·ǫA tï·′ʳa·n·ints·, a′ivurup·ïγa wi·′p·uˈcaχaiχaˈ yïŋï′mputs·. cɪna′ŋwaɸI mʷα′va·ntiˈ sïʳï′χaχaˈ naŋqa′p·ïγa ampa′x·piA. ˈa′ik·w, puwa′r′uaiyïruɔ̣n·ɪχain·ɪˈ, a′ip·ïγa. pina′ŋqwa′q·w naŋqa′p·ïγaIˈcu·’-q·w. ɥnitc a′ip·ïγa, tïvʷi′ts· pu′ar′uaiyïruɔn·ɪχain·ɪˈ. u′vʷaiyauqˈ ᵃ′a′t·ïnaŋqap·ïγa′aik·w, impï′mAˈcɪaγwan·ǫA tïʳa·′n·intsˈ, a′intcï-χain·ɪ ’a′ik·ɤ. ’ɔ′vʷaiyauq·u cɪna′ŋwav uma′uˈṗa’ᵃt·ïˈ nampu′c·aγaIˈ-kup·ïγa maŋa′vatcaŋwɪŋup·ïγa ɥnɪ′ŋuts·. ɥnitc a′ip·ïγa, qatcu′r′ua·-ŋ·a” ïa′vïanI pɥ̈n·ɪ′ŋwɋ’ᵃ. ɥnɪ′ŋuṫsɪŋwɋ’ ivä·′ntiˈ tAˈtcuˈpaŋumpïˈ, a′ip·ïγa cɪna′ŋwaɸI. qatcu′a·ŋanI pɥ̈n·ɪ′ŋwα’ᵃ. pAˣqa′ŋuqwa′aiŋwα’ i′mI, ɥnɪ′ŋuṫsɪ’ a′.i’ⁱ wɪɪ·′p·uˈcaγa.iˈ. qa·′tcu, impï′mAˈcɪaγwanǫA wawa·′s·ɪväts· a′i’an aik·ɤ, a′ip·ïγa yïŋï′mputs·. qa·′tcu, impï′mAˈ-cɪaγwan·ǫA tïγa·′n·ints· a′i ïγïr ˈaik·ɤ, a′ip·ïγa cɪna′ŋwaɸI. a′iχ·u-cuaŋˈ, ï′ï′ŋα ivä·′ntuγwαtca′anI pAˣqa′ŋ′uŋw. ɥnɪ′ŋuTsiaŋ aŋa′vatcu-χwa·ŋA cɪna′ŋwavɪˈ moi′p·ïγa.

’u′vʷaiyauq·u cɪna′ŋwav a′ip·ïγa, aŋa″va·xïaŋ ’uŋw tAˈpu′q·wɪtcï tïvʷi·′ʳvʷïxaiva·qˈ, a′ip·ïγa cɪna′ŋwaɸI. ˈu′mą.iˈ, a′ip·ïγa yïŋï′mputs·. ɥnɪ′ŋuts a′iŋumï·its aŋa′v′a·x·I taŋa′rɔaimaŋwaɸαpïγa. sɪna′ŋwavɪaŋˈ kiyɛ′ŋqïpïγa ɥnɪ′χuαŋˈ. ɥnɪ′ŋuts· cɪna′ŋwav aŋa′v′a·x·I tAˈpɑ′q·wI-pïγa qwaa·′ŋupïγaiyaŋˈ yïŋï′mputsiˈ. ɥnɪ′ŋuTsiaŋˈ tïγa′n·ɪpïγai-yaŋˈ. ’u′vʷaiyauq· a′ip·ïγa aŋa′rux·wA yïŋï′mputsiˈ, uˈqwa′p·ɪmentI ya·′ᵃχwa’ᵃ. maŋa′c· a′iχuaŋ uˈqwa′p·ɪm·äntïˈ ya·′vaiyɪp·ïγa. ɥni′ts· sɪna′ŋwav a′ip·ïγa, impu′ya·veyïn′am[178] aro″ᵃ mɪ′a·′p·ïvʷutsɪ′aŋw uˈqwa′iya·ᵃvaiyɪx·u. qïma′ruc·u ya·′ᵃxwa’ᵃ, a′ip·ïγa cɪna′ŋwaɸI. a′iχuaŋ ɔvɪ′ya·ᵃvaiyɪp·ïγa yïŋï′mputs·. cɪna′ŋwav ɥm·a·ŋA pAˣqa′ŋu-pïχaiyaŋˈ. ’ɔ′vʷaiyauqˈ tïʳa′n·ɪma′q·utsɪaŋˈ m·ʷα′va·ntux·w kwi-tca′p·ïγa. ɥnɪ′ŋumï·ts· paiyï′ɸIˈsïa′p·utsɪmˈ pïχa′p·ïγaiyaŋˈ ma·va″anˈ

was left. "Here in my mouth?" said the Buffalo cow. "Yes!" said Porcupine.

He started to go right through the (water) in yonder direction. "Where have we got now?" said Porcupine. "Right here still at the shore," said the Buffalo cow. "Where have we got now?" "Here still, right in the middle of the (stream)." "Where have we got to now?" "At its other shore," said the Buffalo cow. "Where have we got to now?" "On its bank," said the Buffalo cow. When she said this, he hit her heart with his tail and she made a gasping noise. As soon as she did this, that one jumped right through her mouth, and then he killed her at that place. Then, "What, I wonder, shall I be butchering with?" said Porcupine, as he went here and there looking for a knife. Coyote, as he was collecting squaw-bush twigs at that place, heard someone talking. "Oh! am I, for my part, getting to be a medicine man?" said he. After a while he heard it again, and then he said, "I, for my part, am getting to be very much of a medicine man." And then he heard it clearly, "What, I wonder, shall I be butchering with?" was saying, indeed, he who was talking. And then Coyote started to look for tracks off yonder and met that one then; and then he said, "Did you not see an animal wounded by me? Perhaps, then, he fell down dead around here," said Coyote. "I did not see him." "Perhaps you have gone and killed him, and therefore it is you who are looking for a knife." "No! 'What, I wonder, shall I be whittling with for making an arrow foreshaft?' that is what I said," said Porcupine, "No! 'What, I wonder, shall I be butchering with?' that, indeed, you said," said Coyote. When Coyote had said this, (Porcupine said), "Yes! at this place have I killed him," and he led Coyote to the (Buffalo cow).

Thereupon Coyote said, "The one who jumps over her will have the hide," said Coyote. "All right," said Porcupine. And then, when he had said this, he crawled on his knees in order to climb over her. Coyote laughed at him as he did so. And then Coyote jumped over her. He won over Porcupine, and then he butchered the (cow). Thereupon he said to Porcupine, "Go and fetch some wood." When he had said this, that one came with some wood, and then Coyote said, "Why is what you bring little in size when you fetch wood? Go and fetch another," said Coyote. When he had said this, Porcupine brought back a stick and Coyote killed him with it. Then, having finished butchering the (cow), ibi defaecavit. After he had done this, he hung him up on a little long-leafed pine growing along

tuˈqoˈavɪˈ. ɥnɪŋuˈts· pa·ɣaˈin'NUˣqwɪp·ïɣa. aˈik·w, qwïrïˈk·ɪyïaŋˈ, aˈip·ïɣa qwɪtcaˈq·ain·a·ŋˈ. aˈiχuwɑqˈ cɪnaˈŋwav aˈ.uṗ·ac·u paiyüˈŋuts· aˈaˈt·ümpAˣqaŋUpïɣaiyaŋˈ. ɥnɪˈŋuts· pa·ɣaˈinNUˣqwɪp·ïɣaaic·u miyɔ''ᵒⁱtsɪφɑ tïˈqaˈŋ'WIpïɣa ɥnɪˈŋuts· ma·rïˈc· ɥnɪc· aˈiŋUpïɣa, qwïrïˈ-k·iyïaŋˈ. cɪnaˈŋwaφɪ qɔˈ/nɪˈpïɣaic· uvʷaˈ/ntuɣwɑc·u. ɥnɪˈŋuts· pAˣqaˈp·ïɣaɪˈcuaŋˈ yɨ̈ŋïˈmputsïˈ. 'uˈvʷaiyauqˈ paiyɪˈq·wᵒ'aip·ïɣa tuwɑˈtsɪŋwɨ̈aŋ aŋˈ pïmpïˈn'ⁱᵚk̟·aɪˈpïɣaiyaŋˈ WAˣqïˈŋkiχuɑŋˈ.

ma·ŋaˈc·u yɨ̈ŋïˈmputs· qwïrïˈk·ɪpïɣa. ɥnits aˈip·ïɣa, paˈiyïvʷɪmpïˈ na·n·aˈ/n·ɪˈⁱ.[179] aˈiχuaŋˈ paiyïˈvʷɪmp aR na·n·aˈp·ïɣa. maŋaˈc·u cɪnaˈŋwaφɪ pɪˈtcɪχwa'aits aˈip·ïɣa, iˈmɪ cïïˈχaχwai'tˈuim·ɪntïnɪ, aˈip·ïɣa pɪs·'ɔɔ·/tsɪŋwïɑφïˈ paˈ/m·antcaˈˣqain·av[180] axɔˈrɔvʷɪk̟·axuˈq·waˈm. 'uˈvʷaiyauq·ˈ cɪnaˈŋwav aˈip·ïɣa, iväˈ/ntuɣwatcaˈᵃnɪ piˈ/s·ïˈavaiˈ pAˈqaˈŋU. ɥnɪˈŋuts· pïχaˈïˈyïŋw paiyïˈφïˈståp·ïmˈ. ïvʷïˈraŋ ɥnɪˈŋuts u'uˈraˈ miyaˈvaˈ. umʷaˈuˈp̣aˈᵃc o''ᵘ p̣ɔ·rɔˈm'mɪap·ïɣa mą·m·uˈc·u cɪnaˈŋwav aŋˈ pi·ŋwaˈŋw'aiv 'am·uˈvʷɪnaŋqwAˈpatcux·w mɪaˈp·ïɣa-'aimˈ na·ŋwaˈiyun'nam·ɪap·ïɣa'aimˈ. ma·vaˈ ɨ̈mïˈɪχw'aip·ïɣa. ɥnɪˈ-ŋUtsïˈq·w qaˈtcU pïˈmpïn'Iˈpïåˈᵃ uvʷaˈ/ᵃntïˈ puˈcaˈχaik·ˣApïɣa. pinaˈŋqw ɥnɪk̟·aɣuˈc·uamˈ ma·ŋaˈc·u yɨ̈ŋïˈmputs aˈip·ïɣain·ɪˈ, tïnaˈŋ-qwantïAcuyaɣwɔn·ǫA pɨ̈n·ɪˈk̟·aiŋuŋqu·p· a·m·ïˈŋwɑntï. tïvʷɪc· o''ᵘ pinaˈp·uⁱtsɪŋw ɑŋˈ tïˈ/ⁱntïˈ pɨ̈n·ɪˈk̟·aiŋUpïɣa. ma·rïˈvʷ aro'' i'mpï waˈ/+n· aR tɔˈ/ᵒpˈɔˈtɔn'Iˣḵɑntïn·ɪˈ. ɥnɪˈŋuts· ma·n·ɔˈn·ɪˈ tuɣuˈntux·w pïmpïˈn'Iˈḵaɪˈpïɣa. m·ʷɑŋˈaˈ/qˈ, aˈip·ïɣa cɪnaˈŋwaφɪ. ᵃˈɔˈvʷaiyauq·u cɪnaˈŋwaφɪ, pa·n·aˈŋqwɔɑq̇·wɑnɪ sayaˈv uR wɨ̈naˈiŋqï. ɣˈ/mą.iˈ, aˈip·ïɣa yɨ̈ŋïˈmputs·. ma·n·ɔˈn·ɪyaiya·q·axaˈ aruˈq·WA quˈ/n'Iˈḵaˈ paŋwɪˈx̣arux·w uˈtcuˈm'Iˣqwavɪvaˈ. ɥnɪˈŋuts aˈiχuaŋ aruˈq·WA quˈtcuˈm'Iˈqwaφɪpïɣa ma·ŋaˈc·ampA pinaˈp·utsɪŋw ɑŋˈ wïˈcɪˈxɪntap·u-n·ɪavɪp·ïɣa. ɥnɪˈŋuts· mɨ̈ntïˈc·pïɣa yɨ̈ŋïˈmputsɪaˈq·aŋˈ pa·n·aˈŋ-qwaˈq̇·aŋˈ wɨ̈naˈiɪk·ˈ. mavaˈ/ntuχwa·m·ˈ ma·n·ɔˈq·ɔ nɪˈ/ą·ŋwïa·ŋˈ wïwïˈq·a·vɪtcˈpïɣa aˈip·ätsɪ aŋˈ.

ɥnɪˈŋuts aŋaˈc· aruˈq·waˈᵃχeYU yaχaˈvuruṗ·ïɣa. aˈiχUcuaŋˈ yɨ̈ŋïˈm-puts aŋˈ paˈip·ïχaiyaŋˈ. ɥnɪˈŋUtsiaq·ˈ tïn·aˈ/ᵃva·ntïm·anaŋqwan·ɪa·qˈ naŋqaˈ'ťuip·ïɣa yïvʷɪˈmpïˈ. ɥnɪˈŋuts aˈip·ats aŋ aruˈq·wanaŋqwApïɣa aŋaˈφ pɪˈtcɪχwa'aip·ïɣa mavaˈ/iYU tïˣqaˈp·ïɣa. ɥnɪˈŋuts· tïˈ/mpɋ·n·ɔˈ-ⁱp·ïɣa ɥnɪˈŋuts aip·ïɣa, ᵃxaˈvaˈntuɣwaˈᵃ qwitcaˈm·ɬA, yɨ̈ŋïˈmputsɪ aŋaˈrux·w. uwaˈt·ux·w qwaˈ.uˈ[181] pAˈpaˈ/raŋqa·m·aiyua·q·ˈ, aˈip·ïɣa aŋaruɣw aˈip·atsïˈ. aŋaˈc· aˈiχuaŋˈ qwa.u o·ˈp̣·at·uɣwap·ïɣa. ivä·ˈ/n-ťuχwa·'ᵃ. qa·ˈ/tcU, qwaŋwaˈntcux·w. iväˈ/ntuχwa·'ᵃ. qa·ˈ/tcu.

the water there on top of the meat in order to return to him later. And then he started off. "Oh! he is getting up," said his excrement. As it said so, Coyote, having returned to the same place, killed him good and hard, and then he started off again. He got to be but a little distance off, and then that (excrement) spoke out in the same way, "He is getting up." Coyote turned back again to the same place and again killed Porcupine. Thereupon he went back home, and his children saw him as he came.

That Porcupine arose and then he said, "Long-leafed pine growing by the water, grow up!" When he had said this, the long-leafed pine grew. That Coyote, having arrived home, said, "You who are accustomed to have me go to get squaw bush twigs!" said he, while his children licked his hands that were covered with blood. And then Coyote said, "Right here I have killed an animal, and then I hung him up for safe keeping on a long-leafed pine by the water. Let us all, then, proceed towards it. So they travelled along in that direction. Coyote and his wife proceeded behind the (children) and they held their arms around each other's necks as they went along. There they arrived. Then they did not see the (game) and looked for it at that place. After a while, when they had been doing this, that Porcupine thought, "I wish that someone from among them would look up this way," and, sure enough, the smallest one of all looked up. "What is that way up there like a black round thing?" And then they all looked up. "That's the one," said Coyote. Thereupon Coyote (said), "Throw me down the backbone!" "All right," said Porcupine. "Do you all, then, lie down under the (tree), and you shall lie on your backs with your eyes closed." And then, when he had said this, they all lay down under it with their eyes closed, except the very smallest one who lay with his eyes only half closed. And then he turned over to his side in order to dodge as Porcupine threw the (backbone) down. There it cut all the boy's kinsmen in two.

And then he went about crying under the tree. As he did this, Porcupine called to him and caused the pine tree to have branches up from its very bottom. Then the boy climbed up it and came to where that one was. There he ate and got exceedingly full, and then he said to Porcupine, "Ubi soles defaecare?" "Way off there from one of its branches," said he to the boy. When Porcupine had said this, he went off along it. "Right here?" "No! a little further on." "Right here?" "No! a little further on." So saying, the boy got

qwaŋwa'ntcux·w. a'iχaic· a'ip·atc aŋ' pUˣqwɪ'ya·m·a·q·' tïγa'ɪ'pïγa. ivä·'nutuγwa·'ª. ï'ï'ŋ', mʷα'va·ntux·w, a'ip·ïγa. aŋa'c· a'ip·ats· ma·va'' pǫ·n·ɪ'p·ïγa. ɥni'χuaŋ' yïŋï'mputs· ta·nį̈'ntcɪqiŋqïpïγaiyaq·'. ɥnɪ'ŋUqwa·ŋ a'ip·atc aŋ' tį̈ŋwï''ɪp·ïγa saχwɛ'iya·ŋ aR pA'ta'q·ɪpï'γa. cu·'q·Upɪm·aik·ˣ, a'ip·ïγa yïŋï'mputs·.

18. Coyote and His Daughters.

cɪna'ŋwaɸɪ m·α'va' qan·ɪ'χaip·ïγa ma·n·ɪ'χɪk·U pa·tcü'ŋwɪχaɪ'pïγa' ɥnɪ'ŋuts· cu·'q·uc·U tuwa'tsɪχaɪ'pïγa. cɪna'ŋwaɸɪ mɔγʷa·'q·an·intcUpïγa ɥnɪtc a'ip·ïγa, ïvʷi'ya·q·' mį̈mwɪ pa·tcü'ŋwïnɪ nɔ·vɪ'ķ·a·q·' nï'' aiķ· a·va'ŋwɪ pį̈n·ɪ'a·vɪva·tsi'q·w ɔvʷa'xɪtca.itcï'. ɥnɪ'ŋuts o''ᵘ cɪna'ŋwav ava'ŋw a·vɪ'p·ïγa mam·ï'Acuaq·' pa·tcü'ŋwïaɸï nɔ·vɪ'ķ·aux·U. cɪna'ŋwaɸɪ pa·tcü'ŋwïaɸï wïwï'xï' pį̈n·ɪ'a·vɪp·ïγa. am·u'ŋwant ɥnɪ'ŋuts· patcü'ŋwïa·ŋ' tïvʷɪ'ťc at·ïŋwai'yaq·w[182] wïγï'ŋqaip·ïγa. cɪna'ŋwav 'u'vʷaiyauq·U na·χa'm·ɪŋuρ·ïγa. ɥnitc a'ip·ïγa, ya'a'iva·n·ɪanɪ qatcun· oi'ɪ·aɸï pa·χa'in'nɪva·ŋ'wain·ɪ'. nį̈'ni' ya'a'iķ·anɪ qU'tsɪ'k·ˣķ̲ava·nɪ, a'ip·ïγa. ɥnɪ'ŋuts· qa'tcU pi·'vun·ɪķ̲·am·ɪava·ŋwą'ª qU'tsɪ'k·ˣķ̲aŋumï'tsɪnɪ tį̈'ŋwɪn·ɪ' nïγï'm·aŋwɪt·ux·w pɔ·rɔ'q·uvʷa'. ɥnɪ'ŋuts· nïŋwï'nts· tïna'ŋqwantïm·anaŋqw pɪ'tcɪva·ntï qaťcu'uŋw sa'a'ŋqïqava·ŋwą'ª. ɥnɪ'ŋuts· qïma'ŋac·U pana'ŋqwAtïm·anaŋqw pɪ'tcïva·ntuc·U qatcu''uŋw sa'a'ŋqïqava·ŋwa'aiŋw. sU·'yuχwa.in·ɪ ina'ŋqwA ɥ'wayaxain·ɪ' qatcu''uŋw sa'a'ŋqïqavą·ŋwą'ª. cu·'iYU tavamaŋwï'c·ɪn am·a'naŋqwA pɪ'tcïvʷa·ntï ɥnɪ'ts· to·'p·uŋquχʷaiva·ntï ɥ'wayac·amp̀ uvʷai' sa'a'ŋqïqava', a'ip·ïγa cɪna'ŋwaɸɪ. ɥnɪ'ŋuts· ya'a'ip·ïγa mava·'nťuγwa·ŋ' qU'tsɪ'k·ˣķ̲ap·ïγa. ɥni'ts· tį̈'ŋwɪn·ɪ aŋa'χïm·aŋwɪtux·w pɔrɔ'q·Upïγa. a'ip·äts aŋ' pi·'vun·ɪķ̲·aip·ïγa ɥni'ts a'ip·ïγa, mǫa'n·intc aŋA mompa'q·U. 'an·ɪ'axai' a'ik·ˣ, a'ip·ïγa piya·'ŋA.

tïvʷɪc· o'' a'ip·ïa·ŋ o·'p̀·ac· an·ɪ'p·ïγa. paa'iyɔm·un·ɪ a'ivap·utsɪŋw ïï'm'mïip·ïγa. ɥni'χUcampa·m' qa'tc am·u'RUcu'aiķ·an·ɪ'p·ïa'ª. qatc 'ɪ'm·į̈' sa'a'ŋqïqava·ŋ'waiyam' a'iχua·ŋ ïγïr 'aik·ˣ mom·ǫ'αŋųm ïχïr um',[183] a'ip·ïγa pivi'a·m'. pina'ŋqwA ta·va'i' mą·wï'c·ɪn[184] am·a'naŋqwA pɪ'tc'pïγa to·'q·warïm·į̈' qava·'ªva'anA. i'ï'ŋ a'iχuaŋ ïγïr 'aik·ˣ, a'ip·ïγa pivi'a·m'. ɥnɪ'ŋuts· pa·tcü'ŋwïa·ŋ am·ï'n·arïiyαγ a·vɪ'p·ïγa. ɥnɪ'ŋuts ɪ·'tcuq·U piya·'ŋ a'ip·ïγa, ïvʷɪ'aŋA moa'i'yam uŋw qa·'ya'ait·ïaχaip·ïa'aŋ o·'p̀·a·ŋ' moi'n'niχwa'ª, a'ip·ïγa. a'iχuaŋ·'aŋ o'o'x·p̀a'ª moi'n'nip·ïγaiyaŋ'. qa·tsɪn'nɔrɔ'p·ïγa a'ip·atc aŋ'. maŋa'c·U cɪna'ŋwaɸɪ pAˣqą'ɥm·in·ɪmpïγai'ŋw qa·'tsi' ɥni'ŋumiŋķ̲a·'aiŋw sa·'ªntïq·a·m·ɪp·ïγa. 'aa'ik·w, a'ip·ïγain·ɪ a'ip·ats·, mɣ'·an·in·ɪ a'iyaŋ' mɪa·''p·utsɪŋwïac·U pAˣqa'ŋum·į̈'. 'ɥni'ŋuts 'a'x·pïnIˣķ̲aip·ï-

to its very end. "Right here?" "Yes! at that place," said he. That boy stuck out his buttocks there. When he did this, Porcupine shook (the tree) by stamping once. As soon as he did that, the boy fell off and his belly burst. "You may say anything."[80]

18. Coyote and His Daughters.[81]

Coyote was living there. He had five daughters[82] and he had one son. Coyote built a house of cedar bark, and then he said, "Do you all, my daughters, lay the bark on, while I shall lie down in the (house) and see the openings."[83] And then indeed Coyote lay in it, while his daughters covered it with bark. Canis pudenda suarum filiarum vidit cum jaceret. Deinde una ejus filiarum vulvam habebat pulcherrimam. And then Coyote got sick. Then he said, "I shall die, I shall no longer live. When I am dead, you shall all burn me on a wood pile," said he. "And then you shall not look back as you return but shall start off quickly away from me. And then a person will arrive from the west, but you shall not make mush for him. And then another one will arrive from the north, but you shall not make mush for him. Still another one (will arrive) from the south,[84] but for him too you shall not make mush. Another one will arrive from the rising of the sun and he will have a black horse. Only for him, then, will you make mush," said Coyote. And then he died and they burned him at that place. Then quickly they started off away from him. The boy looked back and said, "My father has rolled off." "What are you talking about?" said his mother.

Sure enough, it happened just as he had said. Unmarried men, three in number, arrived, but though they came, they paid no attention to them. "You shall not make mush for these, as indeed your father said," said their mother. After a while there arrived from the rising of the sun (one who was seated) on a black horse. "This one, as he indeed did say," said their mother. And then he lay between her daughters. And then in the morning the (boy's) mother said, "Go ahead! go and lead him around yonder to where your father used to hunt rats," said she. When she had spoken thus, he led him around in yonder direction. The boy poked in holes for rats with his stick. That Coyote killed the rat every time, and when he had done so, he always ate it raw. "Oh!" thought the boy, "it looks like my

γaiyaŋ'. 'ųni'ķ·a·q·oaŋ' cına'ŋwav aŋ' qa·'ts ı' pA^{x}qa'ŋuts· tĭ'tĭ'q·A-pïγa. 'an·ı'an 'aik·^{x}. m·ų$^{\alpha}$'nI, a'ian ïγïr 'aik·^{x}, a'ip·ïγa.

ųnı'ŋuts· 'o'$^{'}$p̣a'^{a} qan·ı'ŋwItuγwαφï tɔγɔ'q·wIpïγa. 'an·ı'an 'aik·^{x}. moan·, a'ian ïγïr 'aik·^{x}, a'ip·ïγa. ųnı'ŋuts· piya·'ŋ a'ip·ïγa, ĭv^{w}ï'-rαŋw aχï'm·aŋwıt·ux·w yo'n'nıŋumpa'. cïna'ŋwavıaraŋw uŋwaro'$^{\alpha}$ marĭ'n'NA^{x}quv^{w}a·ntïraŋwA. ĭv^{w}ï'raŋw ųnı'ŋuts· tuγu'ntuγwaq·ąumpa'. ųnı'ŋuts o'^{u} tuγu'ntuγwaq·ąumpïγa. ava·'ntï 'o·'p̣·ac·ųn·ı a'iva·ntï, aip·ïγa. cına'ŋwav, 'a'iťcaŋw, aip·ïγain·ı'. ųnı'ŋuts 'o'^{x}p̣a'^{a} qa·n·ı 'u'ra' NU^{x}qwi'ŋqw'aip·ïγa. ųni'ŋuts uv^{w}a'' pı'tcïχwa-'aip·ïγa naŋqa'q·aip·ïγa'aik·w wa'iχan·a'am' qan·ı'vaŋwıγU. ųnı'ŋuts uv^{w}α'ŋwItux·wpïγa qan·ı''. ųni'χuaŋ uv^{w}i'n·aŋqwɔp·ai' wa'iχ·Apïγa. sına'ŋwav uv^{w}a'' nan·ı'n'naŋwItux·w nǫn·u'q·wIpïγa. ųni'χuaŋ' pina'p·utsıŋw αŋ a'ip·ïγain·ı', tïna'ŋqwantïAcuyaχwɔn·ǫA pį̈n·ı'ķ·ai-ŋuŋqu·p·'. a'iχųn·ta·ŋ' cına'ŋwaφI tï·i'ntï' pį̈nı'ķ·aiŋUpïγa. ųni'ts· maa'ip·ïγaiyam' tuγu'ntuγwa·m' pɔ·rɔ'xuαm'. cına'ŋwaφI paŋwa'I-pïγa a'iχaic· a'ip·ïγa, m·į̈'mI sɔ·n·ı'aŋwïχaiva·ntïm'. a'iχuαŋ' sɔ·n·ı'aŋwarïχaiŋUpïγa. maŋa'iac· imi'χain·ı' tï'RA'cın'avıχaiva·ntï mį̈m·į̈'αntsıγαntïmpa·iγU tA'tcɔ'n'naxa' wa'a'^{u}xwaivä·ntï. a'iχuaŋ' mava·'ai' cına'ŋwaφI w'a'ux·wI^{x}kup·ïγa tA'tcu'n'naxa'.

19. The Bird that carried People away.

m^{w}α'vayaxwa·ŋ a'ip·äts· qa·γu'ŋw'aiφ qan·ı'χaip·ïγa. a'ip·atc aŋ' paχa'in'nıt·ïv^{w}ıtcuαp·ïγa. ųnı'ŋuts· mıa·''p·utsı' wana'RU'pïγa. ųnı'ŋUtsi'q·w wa·tcı'p·ïγa'aik·w qa·χu'αφï qatcɔ'a·m'. ųnı'ŋuts i·'tcuq·U pį̈nı'ķ·aip·ïγ uv^{w}a·'ntï' p̣ɔ·''avıχain·ı uv^{w}a'ŋwItux·wqwa'iķ·a'. 'a'ik·w, qa·χu'nI, in· aro' i'ŋA, a'ip·ïγa. p̣ɔ·''an aro'', a'ip·ïγa qaχɔ'aŋ'. ųni'ŋuts a'ip·ats· mia''ants ava''t·ï' wana'RU'pïχaic·U. ųni'ŋuts· tïntï'axa·m·a'q·w watcı'p·ïχa'aik·w. i·'tcuq· uv^{w}a·'ntï' p̣į̈n·i'ķ·aip·ïγa p̣u'ı'tcatsıχain·ı uv^{w}α'ŋwItux·wqwa'iķ·a'. qaγu'nI, in·i'ntc uv^{w} aro' i'ŋA. p̣u'^{w}i'tcatsıŋw aro'$^{\alpha}$, a'ip·ïγa qa·χu'aŋ'. ųni'ŋuts· mıä''änts ava''at·ï' wa'n·aRU'putsıχaic·U. u'v^{w}a·'q· ųnıŋuts· pa·'ą''nɔq·weitcı-tcumpa'[185] watcı'p·ïγa'aik·w. i·'tcuq· uv^{w}a·'ntux·wpïγaic·U uv^{w}a'-ŋwıχain·ı ava''^{a}t·ï' nana'ŋqavaχantï qarï'p·ïγa. 'u'v^{w}aiyauq·' ya·'q·waip·ïγa'aik·w qa·χu'vatcuχwaφï'. in· aro' i'ŋA, qa·χu'nI, a'ip·ïγa.ic·U. qa·ts aro'' qï'ï'ŋqïva·ŋa'm·inI.

'u'v^{w}aiyauq·' ma·m·a''c·aγwɔits a'ip·atsi U^{x}qwı'yuruŋqup·ïγa.

father, for he is always killing the little ones." And then he watched him as he lay in hiding. As he did so, Coyote, having killed a rat, ate it up. "What did I say? 'My father,' that, indeed, is what I said," said he.

And then he ran in yonder direction towards the house. "What did I say? 'My father,' that, indeed, is what I said," said he. And then his mother said, "Let us all run away from here. It is Coyote who will be in pursuit of us. Let us, then, all go up to the sky." So then they all went up to the sky. "There will be the same sorts of sound here as ordinarily,"[85] said she. Coyote thought, "Where has he gone to?" and then over there towards the house he ran along. And then he arrived there and heard their talking in the house. Then he went into the house, but as he did so they were talking outside. Coyote kept running there back and forth. While he was doing this, the youngest child thought, "I wish that he would look up here." As soon as he thought this, Coyote looked up and then he discovered them travelling along upwards. Coyote yelled and, so doing, he said, "You shall be the Dipper!"[86] When he had said this, they turned into the Dipper. "You on the other hand will be a desert-dog,[87] scratching around in little hollows of ridges, you will be barking!" When she said this, Coyote began to bark at that place, scratching around with his claws.

19. The Bird that carried People away.[88]

There, it is said, lived a boy with his grandmother. The boy learned how to walk, and then he made a little net. When he had made it, he set it at the head of his grandmother's sleeping place. And then in the morning he looked there. Lice, it turned out, had got into it. "O my grandmother! what sort of thing is this?" said he. "It is my lice," said his grandmother. And then the boy made a little larger net and set it at the entrance end of the tent. Early in the morning he looked there. Mice, it turned out, had got into it. "My grandmother! what sort of thing is this?" "They are mice," said his grandmother. And then the boy made another net, a little larger. Then there he set it in a smooth path. Early in the morning he went up to it. In it, it turned out, sat something that had big ears. Then he went and brought it to his grandmother. "What sort of thing is this, my grandmother?" said he again. "It is a rat, it will bite you, my dear."

And then the old woman made a bow and arrows for the boy.

maŋa'c· a'ip·äts 'a·m·a''aic·u wan·a'run·aɸï nan·a'p·ïγa. u'u'v^{w}a·'q·' wan·a'iyaɸï maa·'v'ï'axarux·w pɔ·'a·χantïmpa' watcï'p·ïγa. ɥnï'ŋuts i·'tcuq· ava·'ntux·wqɪp·ïγaic·u. ava'ŋwɪχain·ɪ' ta·vu'ts· qarï'p·ïγa. ava·'nt̠uχwa·ŋ' qu'qwɪ'p·ïγa. ɥnï'ŋutsiaŋ' pa^{x}qa'ŋupïγaiyaŋ' qa·χu'vatcuχwa·ŋaɸ[186] ya·'q·ɪpïγa. ɥni'ts 'u'v^{w}a·'q·' wan·a'iyaɸ wa·tcɪ'p·ïγaic·u saŋwa'vï w'a'xarux·w pɔ·'a·xantïmpa'. ɥnï'ŋuts i·'tcuq· ava·'ntux·wqwa'aip·ïγaic·u ava'ŋwɪχain·ɪ' s·i'umpun·t̠k̠a·rïp·ïγain·ɪ' qa·'m· aŋ'. uv^{w}a·'ntuγwa·ŋ' qu'qwɪ'p·ïγaɪ'cuaŋ ɥnï'ŋuts· pa^{x}qa'ŋupïγaiyaŋ' ya·'q·ɪpïγaiyaŋ' qa·χu'vatcuγwaɸï. ɥnï'ŋuts 'u'v^{w}a·'q·' wan·a'iyaɸ watcï'p·ïγaaic·u tümp^{w}ï'' tïn·a·'^{a}va'.[187] ɥnï'ŋuts i·'tcuq· ava·'ntux·wqɪp·ïγa ava'ŋwɪχain·ɪ' tu^{x}qu'p·uts· qa·rï'p·ïγa. ɥnï'ŋutsiaŋ ɪya'vaχaŋqaic·ampa·ŋ' qu'qwɪ'p·ïγaiyaŋ'. ɥnï'ŋutsiaŋ' pa^{x}qa'ŋupïγaiyaŋ'. ɥnï'ŋuts· qa·χu'vatcuχwa·ŋaɸ ya·'q·ɪpïγa. a'ik·w, a'ip·ïγa qaχɔ'aŋ', u'u'n·ɪcampa'^{a} wan·a'ʀu p̣a'a'v'im·in' pa^{x}qa'ŋqï·ŋumpa'. a'iχ̣ucampa·ŋ a'ip·äts· 'o''p̣a'^{a} wan·a'ŋwantcɪχw'aip·ïγa. u'u'v^{w}a·q·' watcï'p·ïγa wan·a'iyaɸ. ɥnï'ŋuts i·'tcuq· ava·'ntɯx·wqɪp·ïγa ava'ŋwɪχain·ɪ' tïγɪ'ʌ qa·rï'p·ïγa. uv^{w}a·'ntuγwa·ŋ' pa^{x}qa'ŋupïγaic·u. ɥnï'ŋutsiaŋ' nɔ·'q·wɪpïγaiyaŋ' qa·γu'vatcuχwaɸ. ɥnï'ŋuts· qa·γo'aŋ' pu'ɪ'c·ïrï'ɪp·ïγa. 'ɥ'n·ɪsamp̣a'^{a} wan·'aŋwantcï, a'ip·ïγa. a'iχ̣·ucampa·ŋ 'o''·p̣a'^{a} wan·a'ŋwantcïχw'aip·ïγa 'u'v^{w}a·q·' wa·tcɪ'p·ïγa wan·a'iyaɸ. ɥni'ts a'ip·ïγain·ɪ', in·i aɾo''avï' p̣u·'p̣·am·in i'tcï pɔ·'a·χant aʀ ma·'vïaχantï'. ɥni'ŋuts ɪ·'tcuq· 'ava·'ntux·wqɪp·ïγa tu^{x}qu'm·um·utsɪχain·ɪ uv^{w}a'ŋwɪ qa·rï'p·ïγa. 'a'ip·atsɪ'ŋw uv^{w}a·'ntux·w qu'qo'q·wɪpïγa. ɥni'χaic·'uŋw pa^{x}qa'ŋupïγa. ɥnï'ŋutsɪ'ŋw piyɔ'·x·qɪp·ïγa'aiŋw qa·χu'vatcuχwaɸ. qa·χo''oŋw tïv^{w}ï'ts· sïrï''^{i}p·ïγa.

'ɥni'ŋuts °o''·p̣a'^{a} wan·a'ŋwantcïγwa'aip·ïγaaic·u 'u'v^{w}a·q·' wa·n·a'iyaɸ watcï'p·ïγa. ɥnï'ŋuts i·'tcuq· ava·'ntux·w^{x}qɪp·ïγa ava'ŋwɪ·χain·ɪ' qwɪ'yaχantï qa·rï'p·ïγa. a'ip·ats ɪya'vaχap·ïχa'aiŋw ɥnï'χaic·ampa'aŋw qu'qu'q·wɪpïγa. ɥnï'ŋutsï'ŋw pa^{x}qa'ŋupïγa'aiŋw. ɥnï'ŋutsï'ŋw piyɔ'x·qwa'aip·ïγa'aiŋw qa·χu'vatcuχwaɸ. ïra·'ï', a'ip·ïγa qaχo''oŋw. m^{w}α'nɪcamp̣a' ɳnɪ. qatcu'rax·qa'^{a}[188] naŋqa'ŋwą' a'.iŋqïnαnɪ. a'iχ̣·ucamp̣aŋw °'o''p̣a'^{a} wan·a'ŋwantcïχw'aip·ïγaaic·u. ɥniŋuts u'u'v^{w}a' wan·a'ŋwantcip·ïγa. ɥnï'ŋuts i·'tcuq· ava·'ntux·wqɪp·ïγa ava'ŋwɪχain·ɪ i'avɪnt̠u'αt·ïm·^{w}ïn·ɪ a·vɪ'p·ïγa. 'a'ik·w, a'ip·ïγain·ɪ a'ip·ats· pɟ̈n·i'ŋwïn·ɪχa'aiŋw. i'i'ŋai a'imɪ^{x}k̠a' qa·χun· uŋw ɪyä'r'uɪχaiaŋanɪ, a'ip·ïγain·ɪ'. a'iχaic·ampan·ɪa·ŋ' qu'qu'q·wɪpïγaiyaŋ' ma·n·ɔ'n·ɪ ɥni'χuaŋ u^{x}qwɪ'yuaŋ' tu'p^{w}i'k·upïγa. ɥnï'ŋuts atcï'm·a·ŋaɸ tsï'ï'm·uχwɪp·ïγaiyaŋ'[189] tcʌ^{x}qɪ'v'uɪya·ŋ'. ɥni'χuaŋ' qa'tcu yu'mu'x·^{w}ʌpïå'^{a}.

That boy grew up together with the net which he made. There right in the brush at a trail he set his net. And then early in the morning he came to it again. In it, it turned out, was sitting a cotton-tailed rabbit. He shot there at it and then he killed it. He brought it home to his grandmother. And then again he set his net there right in the sage-brush at a trail. Then early in the morning he went off to it again. In it, it turned out, sat a jack-rabbit, looking out of his light gray eyes. There again he shot at it, and then he killed it. He brought it home with him to his grandmother. And then again he set his net there at the base of the cliff. Then early in the morning he came to it. In it, it turned out, was sitting a wildcat. Then, although he was afraid of it, he shot at it and killed it. Then he brought it home to his grandmother. "Oh!" said his grandmother, "that's enough of making nets. An animal will kill you, my dear." In spite of her saying this the boy went off yonder to set his net again. There he set his net. And then in the morning he came to it. In it, it turned out, sat a deer. He killed it there and then he carried it home to his grandmother. Then his grandmother was surprised. "That's enough of setting nets," said she. In spite of her saying this, he went off yonder to set his net. There he set his net, and then he thought, "What sort of thing, I wonder, is it by which this trail has been gone over through the brush?" And then early in the morning he came to it. A panther, it turned out, was sitting in it. The boy kept shooting there at it, and, so doing, he killed it. And then he came home, dragging it along to his grandmother. His grandmother was exceedingly surprised.

Then he went off yonder to set his net again. There he set his net. And then early in the morning he came to it. In it, it turned out, was sitting a grizzly bear. The boy was afraid of him. In spite of this, however, he shot at him and killed him. And then he dragged him off to his grandmother. "My!" said his grandmother, "that is enough for you. Do you not hear what I say to you?" In spite of her speaking thus, he went off again yonder to set his net. And then he set his net there. Then early in the morning he came to it. In it, it turned out, lay something that was dreadful in appearance. "Oh!" thought the boy, while he stood looking at him, "it is this one that my grandmother has always been referring to, inspiring me with dread for him," thought he. In spite of his thinking thus, he shot at him. When he did so, all of his arrows were used up. And then he kept poking him with his bow in his testicles. As he did this, he (the monster) did not move.

ɳni'x̌·ʊcuaŋ‘ nĩŋwï'n·ɔ·°ɸɪ qwïï'p·ïγaiyaŋ‘. ɳnɪ'ŋʊtsiaŋ‘ tuγu'm-pai aru'q·wa·x·ɪ ya·ŋwɪ'm'mɪap·ïγa. ᵘ'u'vʷa‘ pa.i u'a'xav ɔγɔ'n-tən·ɔq·wɪtcï um·a·'ŋ‘ ya·'p·ɪtcɪχwa'aip·ïγa. ɳnɪ'ŋuts a'ip·ïγa taγa'p·ïaŋwïav ɳmu'rux·w, ᵘ'u'vʷa·ntïyɑnɪ qïtca'rï'mɑp·ɪ ya·'ŋqĩ-qaq·ɪ. a'ïvʷɪn ɳmɻ'yuma·x·ɪtĩ‘ paγa'in'nim·inɑn‘ paγa'in'nɪväiyɛi‘. ᵘ'u'vʷa·n ᴀ‘pï'iχ̣un i'ŋ a'ip·ats· tsɨyu'm'muχwɪyïnɪ. ɳni'ŋʊtsiaŋanɪ qïtca'rï'mɑŋqïqava·ŋan i·'tcuq·ᴜ, a'ip·ïγa‘ nĩŋwu'n·ɔ·°ɸɪ. ɳni'ŋuts i·'tcuq· a'ip·atsɨ‘ tï'mɑ'q·ᴀpïγaiyaŋ‘. maŋa'c· ɳni'ǩ·aŋum·ï·q·a·mï mava'iyɔn·ɪ‘ tï·‘ na·va'c·ᴜ kiya'p·ïγa a'ip·ats·. ‘aŋ· an·i'k·ɤ tï'ma'q·ᴀ-qain·an·ɪaraŋ ’uŋwᴀ, a'ik·ɤᴀpïγa nĩŋwu'n·ɔ·°vɪ‘ taχa'p̣·ïaŋw. ɳni'-ŋuts· tavaiya'.uq·wa·q·‘ nĩŋwu'n·ɔ·°ɸɪ pɪ'tcïpïγa. ɳnɪ'ŋuts a'ip·ïγa, ɹ'vʷa·ntïyɑnɪ qïtca'rï'mɑt·ïvʷɪtcʊqwain·ɑnɪ ya·'ŋqïqaq·ɪ. ma·m·u'c· a'ik·ɤᴀpïγa, umɑ'ŋa'ª tï'mɑ'q·aγuc·ampan·ïmɪ na·va'c·ᴜ qwïrï'k·ɪm·ɻ‘.

‘a'm· ɔγɔ'ŋqwarïrï‘ nĩŋwu'ŋw ɑmï cᴜ·'q·uc·ᴜ yᴜ·yu''uχwaɪ'pïγa a'a'ŋavïχaip·ïγa co·'vʷantïm‘ qa'tcᴜ yuyu'uẇaip·ïå’ ª'a'ŋavï'aip·ïå’ puvᴜ·'ïyaip·ïå’. ɳnɪ'ŋuts· maŋa'c·ᴜ ma·n·ɔ'q·oɑm‘ tïvʷɪ'ŋᴜpïγa. ɳnɪ'ŋuts am·u'ruγw a'ip·ïγa, ïvʷɪ''yaŋwaraŋwᴀ pᴀ‘pa'q·ąump̣a·ŋw. ïvʷɪ'ya·q·‘ mĩm·i'ŋwantï tᴀ‘sɪ'p·uɸᴜ‘caxaik·ɤ. ɳnɪ'ŋuts ɔra'q·ava‘ puvʷa'ŋwɪtuγwaraŋw uʀ yo·'n'nɪŋumpa·nᴀ. ɳnits o’ ’o·'p̣·ac· ‘an·ɪ'-k·ɤᴀpïγa a'.in'naŋw. tᴀ‘sɪ'p·ï‘ tᴀˣqɪ'uγɪŋqïqap·ïγa qïtca'vɪna·ªγɪt-ux·w. ɳnɪ'ŋʊtsiaq·‘ tï'ma'q·ᴀpïγa. ma·ŋa'c·ᴜ nĩŋwu'n·ɔ·°ɸɪ tᴀ‘cï'p·-aux·ᴜ pi'tcïχwa'aip·ïγa. ɳnɪŋuts am·u'rux·w taγa'p·ïɑŋwïav a'ip·ïγa, ’u'vʷa·ntïyɑnɪ qïtca'rï'map·ɪ ya·'ŋqïqaq·ɪ. a'iχuaq̣·aŋ uvʷa·'ntu-γwaq̣·aŋ‘ ya·'ŋqïqaq·ɪpïγa. maŋa'c·ᴜ tï̈ˣqa'pïγa'aik·w cu'ɑŋumï'-tsɨ'q·w ᴀ‘pï'ip·ïγa. ɳni'ŋʊqwa·ŋ‘ ma·m·u'c· an·a·'ªγɪt·ux·w pɔ·rɔ'-qᴜpïγa ɔra'q·‘ˣqain·aɸ. maŋac· ’u'vʷaiyauq·‘ pᴀ‘pa'q·aiya'aip·ïγa. ɳnɪ'ŋuts· ma·n·a'.in·ɪ'ⁱk·up·ïγa ɳni'ŋʊqwa·ŋ‘ qa·rï'r aʀ nïntcï'tcuq·ᴜ-pïγa. ɹvʷa·'ntuγwa·ŋ a'ip·ats aŋ‘ pᴀˣqa'ŋᴜpïγaiyaŋ‘. ɳnɪ'ŋʊtsiɑm‘ ma·n·ɔ'q· ɳnɪ'c·ɳn·ɪa·m‘ naya'p·a·ŋqïɬu'ɪp·ïγa nĩŋwï'aχantï‘. wï'cɪ'a-χaiǩ·ain·a·ŋ‘ païc·axa'ʀᴜqwap·ïγa. ɳni'ŋuts· tïvʷɪ'p·ï uvʷa·'x·ɪtux·w ma·vɪ'ŋwan·ɔiŋqïq·‘pïγa. ɳnits a'ip·ats a'ip·ïγa am·u'rux·w, ïvʷɪ'ya·q·‘ pïvʷa·'ntïm·anaŋqwaŋumɪ yᴜ·''ªt·ï̈·pïaŋum ’o·'p̣·at·ux·w mïmï'n'ï̈-cɪk·wa'ª nï'' aiǩ· uvʷa·'ntux·w nĩ'nɪ‘ ya·'vaiyɪp·ïaiyɑnɪ paiyï'q·w'ai-vä·ts·. ɳnɪ'ŋuts ‘ava''a·x·ɪ pɔ·rɔ'q·ᴜpïγa ’o·'p̣·at·ux·w tï'ɸʷɪpï-aγaɪ'pïaɸï [190] mïmï'n'ï̈·cɪk·w'aip·ïγa.

maŋa'c· a'ip·ats· qa·χo'av ɳwa''ura‘ paiyɪ'q·w'aip·ïγa. uvʷa‘ pɪtcï'χw'aip·ïγa qan·ɪ'χaip·ïå’ŋw qa·χo'aɸ. marï'c·uχwain·ɪ‘

After the boy had done so, the Man-Carrier picked him up and carried him along under the sky. There on a little knoll covered with firs that came right up out of the water he arrived with him. And then he said to his servants, "Do you there fetch for me the blood roast.[89] This time I have come back from a little further away than I ordinarily go to. While I was sleeping there, this boy was poking me. Then you all shall make a blood roast of him for me in the morning," said the Man-Carrier. And then in the morning they roasted the boy. After they had all done this, the boy played away up yonder as though it were nothing. "Who is doing that? It looks like the one that we have roasted under the ashes," said the Man-Carrier's servants. And then when the sun was going down the Man-Carrier came home. Then he said, "Over there do you all fetch for me the blood roast that I have asked for." Those said, "Though we roast him under the ashes, that one always arises as though it were nothing."

On the fir-covered island the people had one leg or one arm, others had no legs or no arms or no eyes. And then that (boy) asked all of them, and he said to them, "Let us all kill him. Go ahead, some of you, and look for flint. Then we will dig the place into which we shall all run." Then, sure enough, they did as he had said. They chipped flint into small pieces into the blood that was to be roasted. And then they roasted it. That Man-Carrier came home in the evening, and then he said to his servants, "Over there do you all fetch me the blood roast." When he had said this, they brought it to him there, and he ate it. When he had finished eating it, he slept. As soon as he did this, those (mutilated captives) all started off into the pit that they had dug. Then that one kept groaning with pain and started to fidget around. As soon as he did this, the island began to shake. There the boy killed him. And then he caused all the inhabitants to appear just as they had been before. What had been his feathers they made into a bridge, and then they scattered dirt over it. Then the boy said to them, "Do you all turn back to whatever places you have been brought from, while I will return yonder to where I have been brought from." And then they started off over the (bridge) and went off, each returning to his former country.

That boy went back towards his grandmother. There he arrived at what had been his grandmother's house. It seemed, as it turned

qa·n·ɪ′p·ïn·ɪ‘ naya′ɸᴀˣqaɪ‘pïγa qa·χo′aŋaχain·ɪ aŋ‘ mava′ŋwɪ pa·sa′χwavɥnɪ̨·aip·ïγain·ɪ‘ qa p·ɸ̨n·i′n·ai′p·ïγa. imi′ntcu’ aik·ǂ nɥ̨′ŋwï paγa′in’nɪχa‘, a′ip·ïγa qa·γo′aŋ‘. ï’ï′ŋ‘, maa′in·ɪŋun·ɔ‘c[191] o’ᵘ, a′iχuaŋ a′ip·atsɪ‘ qaγo′aŋ‘ maa′in·in·i’ⁱp·ïγaiyaŋ‘. tïvʷɪ′c·uχwain·ɪ‘ qaγu′ƛsɪŋw uru’’ap·ïγa.

out, like an old uninhabited house. His grandmother, as it proved, looked watery gray in her eyes[90]—she could not see. "Are you a person that are making that noise of walking about?" "Yes, touch me, then!" When he had said this, his grandmother touched the boy. Sure enough, as it turned out, it was her grandson.

II. PAIUTE NON-MYTHICAL TEXTS.

1. Po·ṗ·a·q̣·wa'mˈ qa'iva·vɪtcɪtsɪŋwαˈ ma·m·a'q̣·ɔ·'mɪˈpɪˈ pʊˈpu'-tcutcuγwαp·ɪ̈.

nɪ̨'ni a'ip·atsɪγa·q·unɪ qana'rï uvʷa·iˈ ma·m·a'q̣·ɔ·'mɪp·ɪ tïγa'ɪˈpɪ̈-γαntï yïvʷa'naŋwaimpan·aχaχa ɪ̨mɪ̈''ɪˈtu'ª. ɥɪɪ'tsɪχwa'amˈ cɪ̈'ra·-tsɪŋw αmˈ[192] cɪ̈'ra·m·anaŋqwA[192] qana'rï uvʷa ɪ̨mɪ̈''ɪˈ. nɪ̈'γwa'ª ma·'q·ˈsɪmanaŋqwA[193] qana'rï uvʷa·'ntux·wqwa'aiˈ. ɥɪɪtsɪχwa''an uvʷa·'n·ɪ·'ⁱ qa·n·ɪ'vä'. ɪ̈'vʷaiyauq·uγwa·ŋ 'ɔą̣iˈ cɪ̈'ra·y uŋˈ nɪa·'vɪ'ŋw a'iḳ· ɥmu'rux·wA qanɪ'χantïm·ʷaˈ, tɔ·'m· ɪŋ umaŋˈ ma·m·a'q̣·ɔ·'mɪ-uɸʷɪtuŋqïva·ŋum a'ïɸɪ tAˈcï'p·aux·U, a'iḳ·axwa·ŋ 'ɔą̣iˈ.

ɥɪɪ'tsɪχwa·ŋ 'ɔą̣iˈ tɔ·'m· uŋ aivam um·u'ŋwantïŋwa'ª w'a'p·amantɪˈ wɪ̈'qa'vɪtcaq·aiˈ. ɥɪɪ'ŋUtsɪgwax·qa'm 'ɔą̣i ɥm·ʷa'ntɪˈ wa·ŋwɪ'ɬ·ɪḳ·aiˈ. ɥɪɪ'ŋuts ɥmα'ntɪˈ wɪ'α'ŋqïn·'Axqaiˈ. ɥɪɪ'ḳ·aŋumï·tsɪk[194] ɥɪɪ'ŋuts ɔra'q·aiˈ. uvʷa''a·γ ɥɪɪ'ŋuts· pa'iyan·ɪˈ[195] wawa'tcɪ ɔra'q·aip·ɪˈ. u'vʷaiyauq·wa·ŋ 'ɥɪɪ'ŋuts· ma·mpu'tc uŋˈ ma·m·a'q̣·ɔ·'mɪuɸʷɪɬui'. ma·'m·a'ɔtsɪŋwïx 'um· ɥɪɪ'ŋuts· pim·ɪ'ŋwï'ɪḳ·aiˈ 'a'ivamï ɥmu'ŋwantɪˈ ta·a'inɪχḳaŋum·ɪˈ. a'ivam·ɪχ 'umˈ ta·vi'ḳ·am·ɪp·ɪ ta·vi'm·ɪntïaɸï w'ɪ'm'mɪaq·um·ɪ'αmˈ. qana'rïm·a·m·a'ɔtsɪŋwïχ 'umˈ qatcˈ wɪ̈'ɪ'p·ʊ·tcu-tcuxwaŋwa'ª sɪ̈'ra·m·a·m·a'ɔtsɪŋwïχ'a·'m· uŋwA pʊˈtcu'tcuγwaɬ·uyï-q̣·wamï po·'p·a·' ma·m·a'q̣·ɔ·'mɪŋwï'ɪp·ɪˈ. ɥɪɪ'tsɪχwa·ŋˈ tɔ·'m· uŋwA mαmpu'tsɪ uŋw uŋwa'vinaŋqwA ma·m·a'q̣·ɔ·'mɪuɸʷɪɬui'. nɪ̈'χwα' ɔ'vʷaiyauqˈ paiyɪ'q·wɔ'ɔiˈ ma·'q·s·ɪn ava·'ntux·wA. i'ɪ'tcɪa·q·ˈ pɪ̈vʷa'i-yauqˈ qana'rï'ɪtsɪŋw'aq· umˈ ma·m·a'q̣·ɔ·'mɪˈpɪˈ pʊpu'tcutcuγwαp·ɪ̈.

2. The two Horse-tail Hair Brothers, a Ute War Story.

nɪ̨ŋwï'ntsɪŋ ɥmʷα'vaˈ qa'ivamˈ qa·n·ɪ'γaip·ïγa qava'uxwAˈciväïx·ɪ na·va'vɪŋw a·m·ɪ̈'axav'amˈ qa·n·ɪ'γaip·ïγa. tïna'ˈtux·wqan'ɪ'ntcïmʷɪ̨ˈ am·u'vʷantɪˈ qɔγɔ''ⁱpïaγa'ɪˈtuaiˈ. qava'uxwAˈcɪväïx·ɪ nava'vɪŋw a'ip·ïγa'aimˈ, impu·ᵘru''αvɪˈ[196] nɪŋwï'nts· na·ŋwα'ntux·w pa'.ɪχa ɥnɪ'ḳ·arïmˈ nɪ̨'nɪ nɪ̨ŋwï'aiyαn o·'ṗ·a·q·ˈ. ïvʷï'n ɥnɪ'ŋuts· nɪ̨'' o·'ṗ·a' anɪ'ŋq'ɬuaχw'ɔiva'. m·ʷa'uṗa'ª pɔrɔ'm'mɪap·ïγa qa·va'uxwAˈcɪvaïγ αmˈ nava'vɪŋw uvʷa'iy'umˈ qwɔavi'ŋUpa·yuɸ narï'vʷɪŋup·ïγa'aimˈ. 'i'm an·ɪ̨'A nɔ·n·ɔ'c·ɪvätcˈ, a'ip·ïγa qava'uxwAˈcɪväïx·ɪ tïvʷi'ŋuŋqwa-'aiŋw tcAˣqa'.itsɪaɸï. nï ïγïr 'a'im·ɪ̨ˈ qa'tcU tümpʷɪ'yooA tïŋwα'-vaxaŋ'waq̣·uq·w uwa''aiyɛiY wi'avun'nɪa'q·w yɥɪ'ax·U qava·'aiˈ pïvʷa''ªn·αnɪ na·'ᵘq·wiŋqït·uan·αn[197] ɯwa''eyɛi ɥɪŋwa''axaruxwaŋ'u-ŋwa'aq·U tɔγʷɔ'iMUˣtaq·aŋ'wïŋq̣unw qUˈqwɪ't·ua·ŋˈ pAˣqa'ŋumpa·p·ɪ, a'.in· ïγïr 'a'im·ɪ̨ˈ, a'ip·ïγa tcAˣqa'.i'tsɪaŋˈ. i'mɪ tɔγɔ'in·oṗ·ac· a'imɪχḳaˈ, a'ip·ïγa qava'uxwAˈcɪväïx·ɪ. ma·m·ɥ'ŋwαnt a'iɸApʊtsɪŋwɪ̨ ɔα'vanax·pïγa. ɥɪɪtcɪ a'ik·ˣApïγa, qaAtcu''q·w aʳa'n·ɪχḳaɪ'pin·ɪ

II. PAIUTE NON-MYTHICAL TEXTS.

1. How the Kaibab Paiutes learned the Bear Dance.[91]

When I was a boy, a bear dance took place at Kanab,[92] when people had come back from the fall hunt. Then the Cedar City Indians[93] arrived at Kanab from Cedar City. I went to Kanab from Moccasin Springs, then I stayed there at the camp. And then the Cedar City chief said to those who were camping, "Tom here will sing the bear dance songs for you this evening," that is what he said.

Then Tom together with some of the young men cut down cedar branches, and then they stood some of them up and cut notches into them.[94] After they had done that, they then dug a hole. They then placed a pan over the hole that had been dug,[95] and then Mamputs[96] sang the bear dance songs. Then the women danced back and forth, and some of the young men they kept hitting with pebbles that they threw at them. The young men that were hit would commence to dance along with those who were hitting. The Kanab women did not know how to dance, so the Cedar City women taught them how the bear dance was performed. Then Tom sang the bear dance songs after Mamputs. After that I went back to Moccasin Springs. This is the time when the Kanab Indians learned the bear dance.

2. The two Horse-tail Hair Brothers, a Ute War Story.

The Indians were living there on the mountain and the two Horse-tail Hair brothers were living among them. Some of those who were out hunting were killed by some people. The two brothers said, "Claiming what for themselves[97] might be the persons who act in that way to my people? Let me, then, go off yonder to engage with them." The two Horse-tail Hair brothers started off and travelled along in that direction. At yonder place where they were camping over night they asked each other, "What have you ever dreamt?"[98] said Horse-tail Hair, questioning his younger brother. "I, indeed, am wont to dream that when guns are fired and bullets drop down just like mud, bullets do not go through the horse that I am riding, but if anyone shoots him right on the forehead he will be killed. That, indeed, is what I am wont to dream," said his younger brother. "You have always been dreaming just like myself," said Horse-tail Hair. Some of the young men returned from spying. Then they

naia′vaŋwɑ′[a] qa·n·ɪ′aɣant uR, a′ik·ˣApïɣa. qwitcu′vatsɪtcĭm·a·q·ʻ qa·n·ɪ′aɣantï a·′ɣap·ï̯n·ɪyuɣwɪp·ïɣa tïv[w]ɪtc o″[u] qa·n·ɪ′aɣant aɣa′nIˣ-ḵaɪʻtsŋnɪʻ naiya′ɸAˣqaip·ïå′[a] paŋwa·′[a]van′nɔaɣantï uv[w]ɑ′ŋwIux·w tɔʻca′iyua·ɣaɪʻpïɣain·ɪʻ. qan·ɪ ɥnɪ′ŋuts ɥmɪ″ɔ̊oitsɪɸ mɪa″åants ɔɣɔ′ntun·uq·wIpïɣa.

tuɣwa′r′uɪŋqw′aiχ·U a′m·A co·′p·a·ɣaip·ïɣa. ɥnɪ′ŋuts· qan·ɪ′a-ɣantï ʻa·″inɪk·w°′aiŋUqwa·q· ʼa′xavatcux·w pɔrɔ′q·Upïɣa. qava·′ŋw ta·′p·Iᵗˢtcaq·aip·ïɣa qan·ɪ ɥn·a·′ᵘq·WA ma·m·u′c·′um·ï̯ tïʻtï′p·unaq·ʻˣ-qap·ïɣa qwɪtcu′vatsɪtcï ama·′m·ʻ tAʻta′p·Iʻtcaq·ʻpïɣa. qava·′ŋwį̈ amʻ pïm·a·′m·ʻ ta′p·Iˢtcaq·ʻˣqainʻ tï̯ʻca′vï̯ʻ ts·ka′p·ɪn′naq·am·inïm-pïɣa. ma·m·u′c·U sua′p·itciq·ʻpïɣa am·u′ŋwɑntï qa·n·ɪ′ɣantïm·ʷį̈ʻ. cɒ·′yuc·U yu·′t·ą·nį̈ŋwïŋwį̈ a·m·ï̯′ŋwɑntï qa·n·ɪ′ t·ïra′χuavaʻ piya′ŋ′WI-pïɣa. ɥnɪ′ŋuts o′iŋwɑntsɪɣɑntï ava′n′NɔˣqʷɔmʼMItsɪɣaip·äntï′aq·w ɔra′p·ïɣa uvʷaŋw ɥnɪ′ŋuts· NAʻcɔ′χu′map·ïɣa. tɒ·ʸwɑ′n am·ï̯′ŋwɑntï yu·′tsŋwį̈ʻ mį̈m·ï̯′n′Iʻcɪk·w°′ɔip·ïɣa. ma·m·u′c·U nava′vɪŋwï̯ we·′tcʻ-qo′omʻ ta·vɪ′n·ïmpuruatsa·mïɸ[198] maɣa′x′aiya·ŋqïts a·m·ï̯′axava-ťcuɣwɑmʻ ta·ŋ′wa′c·uŋup·ïɣa′aimʻ qwaia′ŋqWAʻpa·m·ï̯′mʻ na·va′c·U ts·ka′n·a·tsɪm·ʻ w′a′tcɪɣɪŋUpïɣa. tïna′ŋqw′ɑmʻ m·ʷɑ″axarɔχwa′mʻ tU′pa′q·Iˣḵɪp·ïɣaɪʻco′mʻ ava″amʻ na·′ᵘq·wɪŋqï̯ť·uap·ïɣa′aimʻ. tcAˣ-qa′.itsɪa·ŋ aŋʻ puŋqu′A pAˣqa′ŋUpïaɣaɪʻťuaiʻ. m·aŋa′c·U pa·vɪ′aŋ aŋ aŋa′uṗa′[a] taŋ′wa′c·uŋup·ïɣa. ɥnɪ′ŋUqwa·ŋʻ tcAˣqa′.itsɪaŋ aŋa′vɪ-naŋqWAʻpatcɪʻ tavɪ′p·ïɣa. maru′q·WAtuɣw′ɑm ɔɣɔ′ŋqarïtsɪtcï tï·′ŋ-qw′aip·ïɣa′aimʻ.

man·ɪ′χiyut·avam·an·ɪ′amʻ na·′uq·wɪŋqï̯ť·uap·ïɣa′aimʻ puŋqu′a·m·aŋʻ na·[a]vɪ′n·aŋqWA pAˣqą′ɥmɪn·ïmpïɣaɪʻtuaiʻ. ɔ·′vɪs·a′m·aq·antĭnɪ anɪ′ḵ·aip·ïɣa pa·′In′ɔaχantʻ nį̈ŋwu′ntsɪŋwï ɑmʻ qo′in′Iˣḵain·a·mʻ. qɔ′ɔ′it·ï·rïm·į̈ʻ pa·′ïŋwa·m· ar o′iŋwaɣantï uv[w]ɑ′ŋwIux·w Nuˣqwɪ′-p·ïɣa. ma·ŋa′c·U qa·nɪ′t·ïraχuavaʻ NAʻsɔ′xɔ′ma·[a]vɪp·ïɣaʻ tïχï′[i]ya′[ai]-p·ïɣa ɥnɪ′avɪχaʻ man·ɪ′χɪyut·uχwan·ǫʻ. tcAˣqa′.itsɪaŋ aŋʻ qava′u-xWAʻcɪväïχɪʻ pAˣqa′ŋUtï̯′pïɣa tAʻcɪ′aŋqwa′aiχ·U. ɥnɪ′ŋuts· qava′u-xWAʻcɪväïχ aŋʻ tava′iˣ maŋ′wï̯′c·ɪk·ˣU pAˣqa′ŋUtï̯′pïɣaic·U ma·n·ɔ′q·ɔ qava·′ŋwį̈ tU′pʷi′k·Uqwa·m·ï̯. mam·a″mʻ qwɪtcu′vʷarï̯ʻ nava′ɸɪtsŋw qa·rï̯′p·ïɣa′aimʻ pï̯ʻa·′m·ï̯ nava′viŋwį̈ʻ pAˣqa′ŋUtï̯·Irïm·į̈ʻ. pavɪ′tsaŋ[199] aŋ a′ip·ïɣa, a′iťcïa′q·w w′a′ŋɪn·a·m· ur ʻa′.i′niŋUcampA ta·m′ntcu′ ɥnɪ′ŋuts i′va·′m ɥmu′vʷɪnaŋqwɔp·ɑ pa·ɣa′in′nɪva·′mï̯ ɥmï̯′ac· o·′-p·a·′mʻ ma·n·ɪ′k·w′ainUtï·′q·w, a′ip·ïɣa. puŋqu′tsɪam· aŋʻ qWAʻcɪ′-m·antuɣwan·ɪaɸ pIˣḵa′ωaɣaip·ïɣa uŋwɑ′v′antuχwa′amʻ na·ŋwa″′aimʻ ts·pi′ŋUpïɣa′aimʻ. i′m Uˣqwai iŋwɪ′t·ʊ·x·w qUʻqwi′p·Apaɣaimpaʻ.

said, "The camp does not look as though it could be easily handled," said they. On a knoll they sat and watched the camp from their hiding place, and really the camp did not look as though it could be easily handled. It looked like a plain dotted with white[99] passing through the meadow valley. And at a little distance from the camp there was a small knoll covered with firs.

When it commenced to get dark, (the Utes) were assembled together on it. And then, as soon as everything became quiet, they started off right into the camp. Horses were tied to each of the tents and those (Utes) led them off one by one and tied each of them on the little knoll. They always cut through the ropes with which the horses had been tied. Some of those who were living in the camp awoke. One from among the Ute Indians was left behind in the center of the camp. Then he dug a hole in the shaded bend of a little wash.[100] And then he covered himself with earth in it. During the night some of the Utes turned back home. In the morning those two brothers, having hung their hatchets through string loops tied to their wrists, galloped their horses right into the (enemy) and, having come out beyond them, they whooped as though it were nothing at all. Turning up again (towards the knoll), they came right through there, and at that place the two of them engaged in battle. Someone killed his younger brother's horse. That elder brother of his charged right past him, and when he did so, his younger brother lit right behind him. They went up into that little fir-covered knoll (in order to get a fresh horse).

For five days the two of them engaged in battle, and their horses were killed one after another. As though covered with timber laid low was the open valley with people lying slain. The blood of those who were killed was streaming in the wash. That one (who had hidden himself) lay covered with earth in the center of the camp. He was hungry while he lay in this condition for five nights. Horse-tail Hair's younger brother was killed as dawn was approaching. Then Horse-tail Hair was also killed when the sun was up, after all the horses had been used up. On that knoll two brothers were sitting, kinsmen of the two brothers who were killed. The elder brother said, "Now their whooping has ceased, but shall we two then continue to walk about here[101] after they (have died), when those have had that happen to them?" said he. Their horse had a sore back clear down to his tail, and both of them got on top of him. "You, indeed, shall shoot in the opposite direction as we move along." So then

ɥnɪ′ŋʊtsɪ′m o' am·ï′axavatcuχw′ɑm‘ puŋqu′tsɪa·mïɸ kwɪ‘pap·ʌpa′x·ɪ-pïγa. na·nɪ′n′naq·ɔvatcïam·ïɸ qʊ‘qwɪ′p·ʌpax·ɪpïγa na·va′c·′um‘ ts·pɪ′k·w′aiŋʊpïγa′aim‘.

ma·ŋa′c·ʊ NA‘cɔ′xɔ′ma·ᵃvɪtc aŋ‘ tʊ·γwa′n‘ qwïrï′q·ɪpïγa. ɥnɪ′ŋuts·maŋwɑ′ɸᴀˣpïγa qa′nɪ[200] u′a′xarux·w. ɥnɪ′χuaŋ aŋa′vat‘saŋw qa·′m′mɪap·ïγaɪ‘t‘uai‘. maŋa′c·ʊ tümpʷɪ′ ava·′ᵃruq·waip·a·′q·w a·′γa′mïc·i·i̯k̯·aip·ïγa. mam·ʊ′c· aŋa′ʊpå′ᵃ qa·′m′mɪap·ïγa tɔ‘ts′-χaik̯·ain·a·m‘ nava′viŋwi̯‘ ts·tsaŋki′aq·a′m′mɪaxa‘. maŋa′c·ʊ ma′uṗ·a′ᵃ paiyï′k·ɪpïγa tïvʷɪ′p·ïaiav ′u′ra‘. pa·vɪ′tsɪaŋ, ïvʷi̯′′ŋwɑnɪ pi̯nɪ′-ŋwïn·ǫ·n·uq·wɪχw′aiva′aŋw, a′ip·ïγa. ɥnɪ′ŋuts o′o′ˣ·ṗam′mɪap·ïγa nɪŋwï′ntsɪχain·ɪ‘ pao′wɪ‘pa·ntux·w ya′uq̇·wa·p·ïγa. ma·ŋa′c·ʊ tïvʷa′‘ ta·ŋa′xw′aip·ïγa. ma·ŋa′c·ʊ tïvʷa′‘ ta·ŋa′xw′aip·ïγa ma·ŋa′c·ʊ qava·′ai ʌ‘pɔ′n·ait·ïŋwavaxaŋkɪχuaŋ a·tcï′ɑɸ wa·vu′n′ɪ‘pïγa. nï′-c·amp a·n·i′k̯·, a′ip·ïγa pa·ᵃvɪ′tsɪaŋ‘, pʊ‘ca′χaiχai′mɪ. uvʷa·′yu′m‘ na·ŋwa′′aimï paiyɪ′q·w′ɔip·ïγa.

3. Mampu′ts·' Style of Beginning a Speech.

ï′vʷɪa·q·‘ ma·′n·ɔn·ɪ nana′ŋq‘ˣqa‘ m·ʷa′ntsɪŋwïnɪ[201] piya′tsɪŋwïnɪ pa·vɪ′tsɪŋwïnɪ patsɪ′tsɪŋwïnɪ tɔγɔ′tsɪŋwïnɪ qa·γu′tsɪŋwïnɪ ivätcɪ t·ï·′‘ pɪ·′n·ɔ· taŋ′wa′avɪt·ai ampa·γa′nʌ.

they whipped their horse right into them. They shot in both directions as they moved on and came out clear beyond as though it were nothing at all.

That one who lay covered with earth got up at night. Then he crawled on his hands and knees through the camp. As he did so, people were dancing along singing (the scalp dance) to meet him. That (Ute Indian) was in hiding in the shadow of a rock. Those people were moving along singing past him as they carried the two brothers' heads on poles. That one turned home in yonder direction towards his country. The elder brother said, "Let me go to stand around and look for him." And then he went along in yonder direction. A person, it seemed, went down into the creek. That one galloped down while the one (who had come back), as the noise of horse's hoofs was heard, got his bow ready for shooting. "It is only I," said his elder brother, "hunting for you." From there both of them went back home.

3. Mamputs' Style of Beginning a Speech.[102]

Do you all hear, my dear fathers, my dear mothers, my dear older brothers, my dear older sisters, my dear grandfathers, my dear grandmothers, the words of the chief at Los Pinos,[103] way up from here!

III. PAIUTE MYTH RECITATIVES.[202]

1. Eagle's Myth Recitative.[203]

qa'ˀmɨ̈n·avɪya·'tï·'q·av'aiva·'[vï·]
ï'v^{w}ïqw'a·n·o·' ɪ'vasampa·'[vï·]
qa·'rï·'mi·'a'γwa·n [o·qwa·'ya·].
si'vii·ntï·v^{w}i·'p·ï'v^{w}'an· [o·qw] ai'k·x̄
u'v^{w}a'a·ni[vï·'] qa'm·ïnav'ɪya·'t·ï-[204a]
qa'mɨ̈n'avɪya·'t·ï·'q·axw'aiva·'tsɪ.
i'va'a·[vï·'] qa'rïv^{w}a [oq·wa·'ya·]
ma'va'a·[vï·'] qa'n·i·'ara'm·i·,
ma'i'an· [oqw] a'iqa·'[vɪɑn·i'n·a'],
qa'rïm'avaa·' qa'ni·'ara'm·i·.[205]

2. Sparrow Hawk's Myth Recitative.[206]

sapi'gak'a'vaa·'tsɪŋw' a'ik̲·aiy'ï'[vï'].
tïv^{w}ɪ'tsɪsa'mpaa·'ŋ uŋ 'uru''aiyï'[vï']
qwïï'qwai'i'naa·'ŋ uŋ 'uru'aiyï'[vï'].
uŋwɑ'vaɬco·'qwa·a·'qwai'ɪva'n·ɪx̣a·'a·'.[208]

III. PAIUTE MYTH RECITATIVES.

1. Eagle's Myth Recitative.

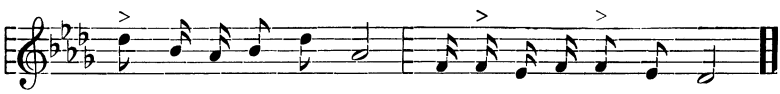
My dear mother, let me
Go to the east;[104]
I shall eat jack-rabbits that I have killed myself.[105]
Do you, however, here
Remain, indeed.
In the country of the Sibit Indians, say I,
Am I there
About to go to eat jack-rabbits that I have killed myself.
Here you shall stay,
There at our house,
That is what I say,
Stay there at our house.

2. Sparrow-Hawk's Myth Recitative.

Doing what will you all, as you say,
You him
Overcome, as you say?
Truly he is
The one that has taken her away.
To him, then, let me go.

3. Rattlesnake's Myth Recitative.[209]

cɪ-naŋ-wa-vɪ cɪ-naŋ-waɸɪ mai-va-tcï-cam-pa



ti·-v^{w}ɪ-t·ŋ̣nɪ|ai-vä-tcï cɪ-naŋ-wa-vɪ cɪ-naŋ-waɸɪ[210]

nï′c·ïtca·ŋwax̣′a·′ nɔn′nɪ·′x̣a nɔn′nɪx̣a·′.
nï′aq· [oqwaiya·a·′] wa′ntsɪv′uŋqo·aŋ uŋwa·′
pa·′q·aŋumpa′antïŋwa·′, ma′iyan [′oqw] aik̟·a·′,
cɪ′naŋwavɪ cɪnaŋwa·′ɸɪ cɪ′naŋwavɪ cɪnaŋwa·′ɸɪ.[211]

4. Iron-Clothes' Myth Recitative.[212]

ɔ-a-rï-a-ni a-ni-k̟ain‘ ɔ-a-rï-a-ni a-ni-k̟ain‘[213]

ma′iyan [′o·′qw] a′i‘ɪga·′[vï·′]. i′mintco·′a[vï′] uma′n·ɪmi·′
i′migwa·′[vï′ïvï·′ni′] ci′naŋwa·′vɪ′y u′ŋw′aya·′
o′n·ɪt·o·′ik̟a′‘aqo·′ŋwa′ ma′n·ɪga·′[ïvï′ɑn·i·′n·a′‘].
u′ŋwas′o·′[vï′] wantsi·′vuŋqu′n u′ŋwa nị̈·′nɪya′a[vï′n·ɪ′‘]
qa·′q̣·e′ŋuqwa′ntï[vï·′nɪ′] qa·′tcï·′ mą̣′.im·iŋwa′itï′‘.
i′mintco·′ uv^{w}a′i uma′n·ɪmi′ tu′c·umi·′ya[ïv^{w}ï′n‘].
ɔ′arï·′ani′ m·a′ik̟·a′qu′ŋwa a·′n·ɪk̟a′a[vï′n‘]
u′ŋwaya′s·uqwa′ s·ɪna′ŋwavɪ′ ma′n·ɪto·′ik̟a′aqo·′ŋwa′
to′c·oo·′v^{w}a′ ma′ik̟·a′qo·′ŋwa a′n·ɪx̣a′ imi·′‘.[214]

5. Coyote's Lament.[215]

o - yo-yo-yo o-yo-yo-yo o-yo-yo-yo o-

3. Rattlesnake's Myth Recitative.

O Coyote, Coyote! though wont to speak so,
As though wont to speak truly, O Coyote, Coyote!
Teasing people, carry me, then, on your back! carry me, then, on your back!
It is I who the Antelope
Will kill, that is what I say,
O Coyote, Coyote, Coyote, Coyote!

4. Iron-Clothes' Myth Recitative.

That it has been done by one who spies on me, that it has been done by one who spies on me,
That is what I say. You are not wont to act in that way,
You, then, as Coyote
Has caused you to act thus, doing these things.
That antelope of mine
Has made a raucous sound, though he is not wont to make that kind of noise.
You, then, are you wont to do that, are you wont to grind seeds?
As one who is spying on me has told you, so you do,
As that Coyote has caused you to do,
Saying, 'You shall grind seeds,' doing that are you.

5. Coyote's Lament.

Oyoyoyo, oyoyoyo, oyoyoyo, oyoyoyo, oyoyoyo!

yo-yo-yo o - yo - yo - yo.[216]

ivä'n·i· una'vïχa- ava·'[vï'], oyo'yoyo oyo'yoyo.
aγa'nɪga'i- ɪx̣wa·'n·ɪ 'a'ivïuŋwa'c·u[vʷï], oyo'yoyo
ɪtcï'ani· ɪya·'ntï- t·u'i'ŋqïgai- ɪya'q·ani·, oyo'yoyo.[217]

6. Red Ant's Myth Recitative.[218]

na-rï-vʷɪ-yan' 'a-ɾo-vʷa- 'a-ro-'a- va- a-tcɪ-vï

co- q·u- camp uŋ - wa - vï[219]

o·'tsɪga'iɪ'vatcï' nį''ï(vï·'n·i'n·an·i·'na] cɪ'naŋwavi·' i'mi[vï']
nï'' [uqwa·'ʻa'yavï'] co·'q·uca·'mp u'ŋwa[vï·'] o·'tsɪga'ii'vätcï'.

nį'nia·'χwa'χain·i' qwa'ut·uγwa·'ʻa'ro·[vʷï·'] pɪ'mpïn·a·'ʻa'yï[vï']
nį'nia·'χwa'χain·ɪ' wa'qɪt·uγwa·'ʻa'co·[vʷï'n·ɪ] ɥ'ni·yï·'ï'[vïn·ɪ'ʻ].

ï'vʷïyaγa·'pi' [vïn·ɪ] ta'ŋwaya'a·'ro·'wa'iyï nɪ'ŋwuruqwa·'tu'γwana'-
a·'q·ana·'ca'mparaŋwa·' nɪ'ŋwïruqwa·'tu'γwana·'camp a·'raŋu·'
a'ro·wa'iʏï.
ï'vʷïyaγa·'p·'[u'qwaiya'] ï'vʷutcani·'i'ga[vï'n·ɪ] nį'' umpi·'ca'campa'
a'muvʷatcï·' tɔ'ŋwaqɪ'ŋU.[220]

7. A Myth Song.

qa·'p·ï aiy a'iɻ̣·amip·ɪ uvʷa·'i tïγwi·'n·aχa qa·'p·ï aiʻ qaγa·'v'ɔ-
q·wan[221] uq̇·waiʻ.
i·mi + ya' i·mi·'ya'
ta'vatsɪva na'ŋwaq·wa· ta·'vi·'n·i·
i + yaγam·a·tcɪtco·m·aʻ.[222]

Here shall I put away my quiver, oyoyoyo oyoyoyo!
Why did that one say that to me, oyoyoyo!
Warning me of this? oyoyoyo!

6. Red Ant's Myth Recitative.

It is my custom always but one
Little arrow to have, O you Coyote!

I am the one that is wont to have but one little arrow.
It was my lot too, facing about the other way, to keep bending down with buttocks stuck out.
It was my lot too, facing this way, to do thus.

Alas that it is we, as it seems, who are beaten,
That it is we who are beaten!
Alas! let me, then, merely for fun,
Shoot at them.

7. A Myth Song.[106]

What people always say was sung at that point, when telling the story. Let me, then, sing that which was sung:

Of you, of you
The leg bone, make I a rattling noise with, while the sun is shining.

IV. UTE MYTHS.

1. Porcupine tricks Coyote.

yɑŋɑ′mbïts ʊ·′p·Apïga. ʊ·v ura′[1] kʊ‘dju′m ʊ·′p·a“ pörö′p·ïga. ɥwas· ʊ·″vʷaiyauq· ʊ·′p‘pïga na·ndɪ′n″buga[i]m“. ʊ·′va ïra′ sɥwa·′-axpïga[2] gwɪtca′p’ïŋ ʊ·′va garï′p·ïga. ɥwac· ʊ·″vʷaiyauq·‘ tɪ·vʷɪ·′‘puɡai-k·ɪ. nɨ’ ara′“ we·′ts·ɪŋ“ gwɪdjap“. ɥ′wac· ʊ·′vʷaiyauq· o·′pˣpuga yaŋa′mbïts o·′pˣpugaic. ɥ’v ura·′ gwɪdjap’ïŋ‘ garï′p·ïgaic. ɥwac· u″vʷaiyauq·‘ tɪvʷɨ·′“puɡaic·’ʸïq·‘. ɥ′wac· ʊ·′vʷaiyauq· o·′p‘pugaic. ʊ·′vand ura·′ tɨvʷɪ′ŋ‘puɡaic. a·′vʷɛ′am ïŋgï′ e·′ip·å‘ pörö′ⁱ‘, ma′ip·ïg ura·′ qwʊdjun ɥmʷɨ′ gwɪdja′p·‘. ɥ′was· ʊ·″vʷaiyauq· o·′pˣpuɡaic. u″vai ïra·′ nɥ·wa·″m u′ʀ cu″a·x·pïga ʊ·″vʷai. ɥwac ʊ·″vʷaiyauq o·′p·‘pïɡaic. ʊ·″vʷai ura·′ cu″a·x·pïga. ɥ′was· ʊ·″gwandɪ‘ tɪvʷɪ′‘ax-pïga. a·′vʷɪdjam’ ɪ″vai pöru′q·ʊ, maip·ïg ura·′. ɥwac· ur o·′p‘pïga.

ʊ·″vai ïra·′ a·va′n’nʊˣgwɪnt ura″p·ïga. ɥmuc ʊ·″vʷaiyauq·‘ gwe·ɛ′ndux ɪʸuwɪ′p·ïga.[3] ɥwac ʊ·″vʷaiyauq·‘, no·′ɣwɪn‘, ma′ip·ïga yɑŋɑ′mbïdj u′ŋ‘. nɨ’ a·′“‘. ga′tc‘, ma′ip·ug ur ɥwa′c. ɥwa′c ʊ·′vʷai-yauq·‘ ma′ip·ugaic. nɨ’ a·′“‘, ma′ip·ïg ura·′ cö′inɪ‘. ka′tc‘, ma′ip·ug ɥwa′c. mɥ·′yan a′ik·ɤ. ɥwac ʊ·′vʷaiyauq·‘, ka′tc‘, ma′ip·ugaic. ɥmuc ura·′ qʊˣdjum· ɥ′“ pa·′manun·ɪ tʊˣbʷi·′p·ïga. sï′is ura·′ pɪ·ya′u’wɪxpïga. uŋ’ ura·′ a′t·u’ɣwa·v’ɪm ura′p·ïga. ɥwac ʊ·′vʷai-yauq·‘, nɔ·′ɣwɪn‘, ma′ip·ïga. nɨ’ a·′“‘ ma′ip·ug ur ɥwa′c. o·′vʷai‘, ma′ip·ug ur ɥʷac yɑŋɑ′mbïdj ɥ′“. ɥwac· ura′ uxɡa′ip·ïga ɥa′vadjux pa·ɣa·′va’ tsɪbɨ′ˣpuga.

nivʷa″na“ karï″wï’ᴀ, ma′ip·ug ur ɥwa′c. ɥwac· ʊ·″vʷaiyauq·‘, katc‘, ma′ip·uga. ya·′vaɣaɪn‘, ma′ip·ug ur ɥwa′c wï’ï′vɪdju′ɣwavan‘ pa·′vaʊɪnt·ux. ɥwac· ʊ·″vʷaiyauq·‘, a·′p·ïganɪ narɪ′ava‘ karï″wï’ᴀ, ma′ip·ïga. ɥwac u″vʷaiyauq·‘, katc‘, ma′ip·ugaic. wï’ï′vɪdju′ɣwa-vanɪ. ya·′vaɣaɪn‘, ma′ip·ïgaic ʊ·″vʷaiyauq·‘ ɥwa′c. pa·′man·uq·ˣ-du’wac’ïŋ‘ tʊ‘pʷi·′p·ïga. ɥwac ur u″vʷaiyauq·‘ ma′ip·ïgaic gut·c ɥ′“, ɨmʷï′ⁱ gu′c nɨ·′naiɨ mövö′t’ö¹p·a’ karï″wïavanɪ. ka·′tc‘, ma′ip·ug ur ɥwa′c iɑŋɑ′mbïdj ɥ′“. ya·′vaɣaɪn‘, ma′ip·ïga. pa·′vaʊɪⁿtugwan‘ wï’ï′vɪdju′ɣwavanɪ söɣɑ′k·uikʷa′m‘. ɥwac· ʊ·″vʷaiyauq·‘, nɨpa’ a·′ tɔɣʷɔ″ⁱ. ʊ·′+vʷai ʊ·′+vʷai, ma′ip·ïg ur ɥwa′c. aɣa′n·ⁱ’ ura·′ nɨ″pa“ ʸïga′vanɪ. nɨ gu′c ma·′nai’am ɪntcɛ ya·′vaɣai‘. ɥwac ʊ·′vʷaiyauq·‘, ga′tc‘, ma′ip·ïga. nɨ’ ara″“ ma·nɪ′umbantɪ u″vʷaiyauq· ara″“ gatcɪ′ᵘ-m“ pɪ‘ḳa′k·uvʷauaj’t‘. ɥwac· ʊ·″vʷaiyauq·, ïvʷï′cª’ o′ɸɪ, ma′ip·ïga. ɥwac· ʊ·″vʷaiyauq·‘ ɥwa′n·a·x· yɪɡa′p·ïga.

ɥwac· ʊ·″vʷaiyauq·‘ gʊ·′dj ɥ′“ paɣa′nʸˣgwɪp·ïga pa·′wauintuɣ uru′“. ɥwac· ʊ·″vʷaiyauq·‘ tɨvʷɪ′ˣpïgai’ɪŋ“. ɥwac· ʊ·″vʷaiyauq·‘, ka′tc‘ pa·′dɪruɣwavacɪram’ anɪ′ḳ·a‘. ɥwac· ʊ·″vʷaiyauq·‘ ma′ip·ïgaic

CHARLIE MACK, UINTAH UTE INDIAN, WHITE ROCKS, UTAH

(Taken by J. A. Mason)

IV. UTE MYTHS.

1. Porcupine tricks Coyote.[1]

Porcupine was going there. Right there were buffaloes, they were moving on in yonder direction. He thereupon went off yonder, tracked them. Now there (one buffalo's) dung was quite fresh, it was lying[2] there. Then he asked it (how long it had been lying there). "I am his dung for some time."[3] Thereupon he went on, Porcupine went on again. And there another's dung was lying. Then he asked it again, and again went off yonder. When over there, he asked again. "Just now, indeed, have they moved on through here," said then the buffaloes' dung. And then he went on again in yonder direction. Now there the tracks of them were quite fresh. Then he went on again; there, now, they were quite fresh. Right there he asked (some dung). "Just now they have set off from here," it then said. So he went on in that direction.

There, then, was a large stream. And those (buffaloes) were lying on the other side. Then said Porcupine, "Come and carry me!" "I?" (said one of them). "No!" said he then. And then again he said, ("Come and carry me!") "I?" said one of them then. "No!" said he, it was that (Porcupine) that spoke. He said "No!" again. Thus those buffaloes were all gone through one after another till just one was left. He, then, was the best one of them. That (Porcupine) said, "Come and carry me!" "I?" said he then. "Yes!" said he, the Porcupine. That one came to him, he crossed over the water.

"Ride on top of me," said he then. And then that one said, "No! I am afraid," he said, "I shall fall down into the water." Thereupon the (buffalo) said, "Ride between my horns." Then he, again, said, "No! I shall fall down. I am afraid," said he again. Everything that belonged to him was gone through. And then that buffalo said again, "You, indeed, shall sit in my nose." "No!" said then the Porcupine. "I am afraid," said he. "I shall fall into the water when you breathe." And he then, "(Is it) all right inside of me?"[4] "Yes, yes," said that (Porcupine) then. "But how will you enter inside of me? Indeed I am afraid of these quills of yours." And he then said, "No! I shall be doing it so as not to be hurting you." So the (Buffalo) said, "Go ahead, then!" and that one entered inside of him.

And then the buffalo started to go off into the water. Then the (Porcupine) asked him (if they had arrived on the other side), but he (said), "No, we are still in the middle of the water." And then

tɻvʷɻ''ˣpugaic'ïŋ'. a·'vɪdjaram{ pagɔ'ava t'qa'wɪ', ma'ip·ug ur ɥwa'c. ɥwac ʊ·''vʷaiyauq·' pɪnɪ't·u'x tc'pɻ'ˣpuga. ïvʷïc o'ɸɪ ts'bɪ·'' oɸɪ. ka'tc', ma'ip·ug ur ɥwa'c, ma·va'nduk·o'a[4] me·ɪ't·ox. ɥwac ʊ·''vʷaiyauq·' mɻ' t'qa''wɪ'pïga. ïvʷïc' o'ɸɪ, ma'ip·uga. ɥwac u''vʷaiyauq·' pi·'ŋ'naŋ[5] uru'' kwAci·'ʊxbap·uga.[6] ɥwac u''vʷaiyauq·' bön'djɪ''na·p·uga. ɥwac ur ʊ·'vʷandux kwɪ'pa'mbɪdjɪ'ˀwap·uga. ɥwac ʊ·'vʷaiyauq·' kʊˣdjum 'u'ŋ ɥa'vatcux ɥnɻ'ʊxpuga uvʷa'nduˀwa' ɥ'. ʊ·''vʷaiyauq· a·'k·uˣgwɪp'ɡap·uga'i''ɪŋ u'vʷandux. ɥwac· ʊ·''vʷaiyauq·' pɪgwa''yaiq·ˣʊpuga pa·'ma·nuq·ʷup·'. ɥwac ur u''vʷaiyauq·ʊ tcɪ'bɪ'p·ïga yaŋ·a'mbïdj ɥ''. ɥwac ʊ·'vʷaiyauq·' pɪyɪ'ʀsav ö''ai ɥ'na·xɪ karï'p·uga. ɥmuc u''vʷaiyauq·' gatcɛ''ïŋ' pa·'k·'pïgai'ⁱ.

ɥwac ʊ·'vʷaiyauq·' tcɪ'bɪ'p·uga. ɥwac ʊ·'vʷaiyauq· ʊ·''va wɻnï'-p·uga ka·'p·ïg ura·'. ömbu'ᴍAsïn tɪγa'n·ɪn·ɪ'', ka·'γ oru'' ma'ip·ïga. pa·' 'auʀ nʊˣgwɪ'p·ïga tsaγa't·cɪma'na·x yɔγɔ'vʷudj ura·' ʊ·''vʷa paγa'n·ʸˣpïga. nɪŋga'k·wpïga ʊ·''vʷaiyauq·' ömbï''masɪn tɪγa'n·ɪn·ɪ', ma'ip·uɡ ura·' ɥwac nɪŋga'k·wpuɡaik·ɪ yɔγɔ'vʷudj ɥ'' ɥwac ʊ·'vʷaiyauq· uvʷa'nduɡap·ïga. ɥwac ʊ·'vʷaiyauq·' yɪŋɪ'mbïdj ɥ'' ʊ·''va paγa'nʸ'ˣpïga. ɥwac ʊ·'vʷaiyauq·' tɪvʷɻ'ˣpuɡai'ɪŋ'. öm anɪ'ak·', ma'ip·ï-ga. ɥwac ʊ·'vʷaiyauq·', gatcɪ'n anɪ'aŋwa'. ömbu'ᵐᵃsɪn' sïγï'runɪ''ma'ik·a'n ïŋkï''. ɥwac ʊ·'vʷaiyauq·', kats', ma'ip·ïga. ömbu'ᴍAsɪn' tɪγa'n·ɪn·ɪ', ma'iɻ· ïŋgï ö'm', a't·ⁱnɪŋgaq·aiyaq·a'n ïŋgï''. uvʷa'ɪɪs uva'am' ma'ip·ïga na·'nauwɪt·uγwa'm' ma'ip·ïga. ka'tc ïŋkï 'öm ma'ïïŋwa'. ɥwac ʊ·'vʷaiyauq·' yɑŋɑ'mbïdj ɥ'', o·'wai', ma'ip·ïga. nɻ gɪ ma·'vandux kʊˣdju'n' pAˣga'ï', ma'ip·uɡ ʊ·''vʷaiyauq· ɥwa'c iɑŋɑ'mbïdj ɥ''. uvʷa'iɻ·a·[7] anta'na'iɻ·a·.[8]

ɥmuc u''vʷaiyauq· ɥ'wa'vanduγwap·ïgaim''. ɥwac ʊ·'vʷaiyauq·' ma'ip·ïga, ma·'v'aγ ɥ'' wą·''unt' tɪγå'n·ɪvån·ɪą'. ɥwac ʊ·'vʷaiyauq·' kA'ga'ʀpïga ɥ'wa'v'a·x qwa'iyaŋˣbatcuwą' wa'ɥ'ᵘ'puga. ɥwac ʊ·'vʷaiyauq· ɪɑŋɑ'mbïdj ɥ'' tɔγɔ'q·'pïga. wą·''ɥxpuɡ ura·' ɪvä'ndɪγwɑc ąva't·ambu' ba'a'ntugwacï'ïŋ' wą·''ɥxpuga. ɥwac ʊ·'vʷaiyauq·' yɔγɔ'vʷudj ɥ'' tɪγå'nʸˣpïga'ɪŋ'. ɥwac ʊ·'vʷaiyauq·' yɔγɔ'vʷudj ɥ'' pago'avandux kwɪdja'vɪyɥ'pïga tɪγå'nʸˣpugaicⁱ'ɪŋ u''vʷaiyauq·'. ʊ·'vʷaiyauq· ɥnɪ'ts sA'pu'vʷï'aŋ'' tA'djɪ'p·ɪŋgup·ïga. ɥwac ʊ·'vʷaiyauq·', ma·'nɔq·ʊ sA'pu'vʷɪa'ŋ' parɪ'γɪŋgwɔiyaq·ˣ. kadj uru'' mama'ndɪ' t'ka'n·oap·ai'. ɥwac ʊ·'vʷaiyauq·' yauwɪ'kwpuɡaik·ɤ pa·'vanduγ uru'' uvʷa'k·' parï'x·pïga. ɥmʷa'nt u''vʷaiyauq·' kA'ba'-q'pï'ya mi·'puwuts yuu'ɸɪ. ɥwac ʊ·'vʷaiyauq·' ɡwïï'p·uɡaik·ɤ tɪˣdɪ'k·'pïgaik·ɪ. ö'tcaγatcɪvɛtc ana'mbaγap·ïga, mama'ndɪγɛtca·ŋ' tɪˣdɪ'q·', ma'iɥpïga kanɥ'waitɪmbantɪ. ɥwac ʊ·'vʷaiyauq·' cïrï'-'a·p·ïga. ɥwac ʊ·'vʷaiyauq· ɥwa'vatcuˀwaɥˣpïga. ma'id'ïnˣ ɡwa'i a'ik·ɤ.[9] gadj uru'' mama'ndɪ' t'ka'n·oap·ai'. uvʷa'nduγwac'ïŋ'

the (Porcupine) spoke again, asked him again. "Now we have come to be near the shore," said that one then. And then he came out on to land. "Now, then, get out!" "No!" said then the (Porcupine), "further off yonder." So he got some distance further. "Go ahead, now!" said (the buffalo). And then that one hit his heart with his tail, whereupon he scurried off, startled. Then he fell down over there. And then the buffaloes came up to him at that place and gored him there with their horns, and they ripped him open all over. He, then, came out, the Porcupine. He had been sitting inside of his hip bone, so they did not kill him.

And so he came out, and there he was standing and singing. "With what, pray, shall I be butchering?" said he as he sang. The water was flowing a little distance along from there, and Coyote was walking about there. He heard then, "With what, pray, shall I be butchering?" as (Porcupine) spoke; Coyote heard it. And then he went right up to there. There was Porcupine walking about. And then he asked him, "What did you say?" said he. And then (Porcupine said), "I did not say anything. 'With what, pray, shall I be scraping off willow-bark?' that, indeed, is what I said." And then, "No!" said (Coyote). " 'With what, pray, shall I be butchering?' that, indeed, is what you said. Indeed I heard it plainly." There they were saying the same thing over and over again, they kept answering each other. "You did not indeed say so." And then Porcupine said, "Yes." But then that Porcupine said, "I did kill a buffalo right there." "Yes, my friend!" (said Coyote).

Then they went up to the (buffalo). And then (Coyote) said, "The one that jumps over him shall butcher him." So he ran and jumped over him, to the other side of him. Then Porcupine ran but jumped only as far as here, right on his rib he jumped. So then Coyote butchered the (buffalo). Deinde Canis secundum flumen defaecavit, and then he butchered the (buffalo) again. And then, so doing, he took out all of his paunch. And then he (said to Porcupine), "Go and wash out all of his paunch. Do not eat anything of it." So he carried it off to the water and washed it there. Out of it, then, a bit of fat broke off. Then he took it and began to eat it, when somebody a slight distance away was heard talking.[5] "He is beginning to eat from it," exclaimed he who was not present. And then (Porcupine) was scared, while that (Coyote) went right up to him. "That is not what I said. You are not to eat any of that." Going right there, he knocked him dead with a stick. And then he

ˣwɪˈtiˈravɪpˑïgaiˈɪŋˈ. ɥwac ʊˑˈvʷaiyauqˑ ɪɑŋɑˈmbïdj ɥwaˈiˈ pïgaˈpˑïgaiˈⁱŋˈ nąˑwaˈikˑu pïgaˈpˑïgaiˈmˈ. yɔγɔˈvʷudj ɥˈˈ paiˈkˑwaɪpïga.

ɥwac ʊˑˈvʷaiyauqˑ ɪɑŋɑˈmbïdj ɥˈˈ soγaˈpˑɪtspïga. yɪvʷɪmpˈ naˑˈnaγɪnɪˈ, maˈipˑïga. yɪvʷɪmpˈ nanaˈkˑwpïga. tˈquˈav ur umaˈndux yɪvʷɪˈmb uruˈˈ djadjaˈuˈwɪnapˑïga maˑnuˈqˑu. urïc ʊˑˈvʷaiyauqˑˈ yɪvʷɪˈmb uʀ nanaˈkˑwpïga. urïˈsˑ uˈˈvʷaiyauqˑˈ maˑˈva tˑi yɪvʷɪˈmbum ɪnɪˈkaipˑïga tˈqɔˈav uˈʀ. yɑŋˑaˈmbïdj umᴀ gaˑrɪˈpˑïga yɪvʷɪˈmbum maˑˈnunˑɪ tˈqoˈav uˈʀ. ɥwac ʊˑˈvʷaiyauqˑˈ yɔγɔˈvʷudj ɥˈˈ pɪˈdjɪgwaˈ-pïga kaˑnɪˈvav urïˈˈ. pɪsɛˈrɛnɪaˈpuga uˈvʷaiyauqˑˈ, kuˣdjuˈnaˈn ïŋkïˈ pᴀˣgaˈiˈ, maˈipˑïg uˈˈvʷaiyauqˑˈ. ɪaŋˑaˈmbïdjaˈn ïŋgïˈ pᴀˣgaˈiɪs. nɻˈ pïgaˈïˈïmˈ. oˑˈwai, maˈikˑˣᴀpïga dɔwaˈtˑɑɪwąˈˈ. maˑˈnunˑɪ ʊˑˈvʷaiyauqˑˣ uvʷaˈndux unɻˈuˣpïga. uˑvaˈ ɯaˈikˑwpïga. ka yäˈnUpïga. ɥmuc uˈˈvʷaiyauqˑˣ waxgaˈikˑˣᴇpïga. pɪnåˈsaγʷɑts punɪˈkaipˑïga. ɥwac ʊˑˈvwaiyauqˑ ɪɑŋɑˈmbïdj ɥˈˈ, tɪnaˈŋkwtiasaγʷɔnˑɪ punɪˈkaigupˑˈ, maˈipˑïga.inˑɪ ɪɑŋɑˈmbïdj uˈŋˈ. ɥwac ʊˑˈvʷaiyauqˑˈ punɪˈkaipˑïga. oˑˈ+ˈ, maˈipˑïga tiniˈaˈpïga. ɥmʷuˈc uˈˈvʷaiyauqˑˈ pumbuˈnʸˈˣkaipˑïga. yɑŋɑˈmbïdj maˑˈva tˑi gaˑrïˈpˑïga yɪvʷɪˈmbumˈ, tˈquˈavɪmåis. ɥwac ʊˑˈvʷaiyauqˑˈ yɔγɔˈvʷudj ɥˈˈ, maˑmaˈntɪ panaˈŋkw wɯaˈiˈ tcᴇˣqaˈitcɪwïˈamˈ maˑmuˈruxwᴀ. oˑˈwaiˈ, maˈipˑïga ɪɑŋɑˈmbïdj ɥˈˈ. mïnɪˈ guc maˑnuˈnˑɪaˑkˑˈ mamaˈntcaaŋkˈkaivånⁱ. maŋaiares mïnˈ qïˈmava waua'tcuvanɪ[10] mɻˈˈ. ïˈvʷïy oˈɸɪ mamaˈntcaˑŋqayaˑqˑˈ, yɔγɔˈvʷudj ɥˈˈ maˈipˑïga. kuraˈtˑɑɪvɪsampu paˑnaˈŋkw. ɥwac ʊˑˈvʷaiyauqˑˈ wɯaˈipugaikˑˈ paˑnaˈŋkw. paˑˈmaˑnɔqˑʷɔmˈˈ qʷɔγïˈⁱpˑïga kuraˈv uʀ.

ɥwac ʊˑˈvʷaiyauqˑˈ pɪnaˈŋqˣwtimwa maˈikˑendiam ϙˈⁱᵗ¹¹ qʷïˈwɪïpˑïgaiˈⁱᵗ¹². ɥwac ʊˑˈvʷaiyauqˑˈ qïdjaˈvɪˈa maˑγaˈpˑïgaiˈˈ. ɥwac ʊˑˈvʷaiyauqˑˈ pönöˈˈäˑpˑïga sᴀˈpuˈⁱŋˈ uˈʀ pöˈdöˈˈnaˑpˑïga. kwɪdjaˈvanɪɛnˈ. uˈˈwai, maˈipˑïg ɥwac yɑŋɑˈmbïdj ɥˈˈ. ɥwac oˑˈpˑaˈ paˑˈxgwïˈïpˑïga aˈipˑadj ɥˈˈ. ɪvɪˈɛnduɡ aˑˈˈˈ. kaˈtcˈ maˑnɑˈŋkwbatcux. tɪdjuˈanɪ araˈˈ qˣwaˑnaˈʀ gwɪdjaˈpˑɪ. kwɪdjaˈˈöⁱvånˈ, maˈipˑïga. ɥwac ur uˈˈvʷaiyauqˑˈ yɑŋɑˈmbïdj ɥˈˈ naŋaˈiˈaipˑïga. ʊˑˈvʷaiyauq ɥwaˈc taˑnɪˈnˑtcˈkɪŋqˈpugaikˑɪ. uˈvʷaiyauq ur ɥwaˈc ɥnaˈpˑauˈˈ wïˈïˈvɪdjuˈgwapˑïga ïˈpˑuruˈqˈpuga.

uˈʀUsambakˑˈ pɪsɛˈrɛnɪɛnˑɑnˈ.

2. Coyote deprives himself of his Eyes.

ɥwac uˈˈvʷaiyauqˑˈ yɔγɔˈvʷudj ɥˈˈ. ʊˑˈva paγaˈnˈˣpïga. ambaˈtcˈpɪmˈmɪapˑïga nɪŋgaˈqˑaikˑɥˈ. ɥwac uˈˈvʷaiyauqˑˈ ɥmoˈvʷatcuxpuga. ɥmuc ʊˑˈvʷaiyauqˑˈ wɪdjɪgɪˈwɪtˑcⁱuˈ puˈɪˈav uruˈ djadjaˈᵘˈwɪnamˈmɪapˑugaikˑˈ qanaˈvumandux. ɥmuc ʊˑˈvʷaiyauqˑˈ tsanɪˈntsɪgɪɻa.unumpugaikˑ qanaˈuv uruˈ. uruc uˈˈvʷaiyauqˑˈ puˈɪˈm uʀ uvʷaˈɥˣdugwac

took up the Porcupine as meat and put them together (, porcupine and buffalo). Coyote returned home.

Then Porcupine came to life again. "Red pine, start growing right up!" said he, and the red pine grew up. All the meat he threw on to the red pine, and the pine grew up. Then that meat got to be up there on the pine. Porcupine was sitting on the pine tree (with) all the meat. Now Coyote arrived at his own house. Then he told (his folks), "I have really killed a buffalo," said he then. "I have really killed a porcupine too. I have put them away." "Yes!" said they, (wife) and children. So they all repaired to that place, and then they hunted for (the game). The youngest one was looking. Then Porcupine, "Would that he might look upward this way!" thought Porcupine. So he looked. "Oh!" said he and told (them). Then they all looked. Porcupine was sitting up there on the red pine with the meat. And then Coyote (said), "Throw some of that down to your younger brothers." "Yes," said Porcupine. "You all will be ready to catch it, but that one, (the youngest,) you will put off apart further away. Now, then, get ready to catch it!" Coyote said. "Even if but a bit of the neck (throw) down!" And then he threw it down, and the neck killed everyone of them.

And then he got the youngest and gave him the paunch-blood[6] to eat. He, then, became filled up in his abdomen, he swelled up. "Defaecaturus sum," (inquit). "Yes," said the Porcupine. That boy kept going further and further along the (limb). "Right here?" "No," (said Porcupine), "a little further ahead. Male olens est excrementum." "Defaecaturus sum," inquit. And then Porcupine was angry, and he shook the (limb) with his foot. So that one, then, fell down and burst to pieces.

It is the end of my tale.

2. Coyote deprives himself of his Eyes.[7]

Now Coyote was going about there. Many were moving about noisily and he heard. And then he went to them. Those little birds[8] were throwing their own eyes while in motion on to a willow. And then they would shake the willow and those eyes of theirs would leap back in again. Now they were eating camass, big camass, as

ta·vɪ'navɪtc'qunumpuga. ɥmuc u'v^{w}aiyauq·' ya·mba'i' avat·'ɪya·mba'i' t'qa'q·a.ɥnumpuga. ɥmuc ʊ·''v^{w}aiyauq·', ta·w ɥnɪ'va tc'^{x}qa'i'djɪwun', ma'ip·ïga. ɥmuc ʊ·'v^{w}aiyauq·' pöru'q·'puga. ɥmuc ʊ·''v^{w}aiyauq·' pu'ɪ'av uru' qana'uvumandux djadja'u'wɪnaq·'puga. ɥwɑc yoγo'v^{w}udj ɥ'' ɥm^{w}u'a' ɥnɪ'p·ïga. qana'v uru' tsanɪ'ntcɪgɪ-ka.unumpugaik·'. uruc u''v^{w}aiyauq· uv^{w}a'ɥ^{x}dugwac ta·vɪ'navɪtc'-qunumpuga. ɥmuc ʊ·''v^{w}aiyauq·' yambai' t'qa'q·a.unumpuga.

ɥwac u''v^{w}aiyauq·' yoγo'v^{w}ïdj ɥ'' pu'ɪ'av uru' na·mu'rɪravɪnumpuga. ɥmuc ʊ·''v^{w}aiyauq·', qatcą·' u'c a'iɥwa', ma'ik·^{x}puga. ɥmuc ʊ·''v^{w}aiyauq·' sundu'naik·^{x}pugai'^{i}ŋ'. ɥmuc ʊ·''v^{w}aiyauq·' pu'ɪ'av uru' djadja''wɪnaq·'puga. ɥmuc ʊ·''v^{w}aiyauq·' qana'v uru' tsanɪ'ntsɪgɪ-k·^{x}pïga. yoγo'v^{w}ïdj ɥa'i' puɪ''ŋ u'$_{R}$ qatc' wu'ɪ'p·ïga$^{i'i}$ ɥm^{w}ɑc ma·'vɥm uru' pA'dja''aq·'puga. uv^{w}a'q· ɥac tsanɪ'ntcɪgɪ'cup·uga. ɥmuc puru'qʊ'ɔ^{i}pïga[13] su'mbaiq·wpugai'^{i}ŋ ugwa'ndugwac. ɥwac u''v^{w}aiyauq·' uv^{w}ac paγa'n'^{x}pïga. ɥwac ʊ·''v^{w}aiyauq· o·'p·'puga qatc uru' pu'ɪ''ɛi'. wa·'mamat'tc u'va'm' paγa'n'^{x}pïga. ɥmuc ʊ·''v^{w}aiyauq·' punɪ'ķ·aip·ugai'am o·'p·'aŋgo'ŋ'. ɪni' aiʊpïdj anɪ'k· anɪ''wɪaγa, ma'ip·ïgai'^{i}m ɥmu'c ʊ·'v^{w}aiyauq·'. ɥmuc ʊ·''v^{w}aiyauq· ɥwa'vatcux-pugai'^{i}m' ɥwa''vam' pɪ'djɪgwap·ugai'^{i}m'. ɥwac ʊ·'v^{w}aiyauq·' pa·vɪ'djɪvum' pu'ɪ'^{x}wqa'mɪnɪp·ïga ɥm^{w}a·'c uru' punɪ'ķ·aik·ʊ wa·'^{ma}-mat'dju ɥm^{w}ɥ''.

ɥmuc ʊ·''v^{w}aiyauq·' nana'm·a^{i}' o·'p·a'' paγa'ip·ïga. ɥmuc ʊ·''v^{w}aiyauq·' wa·'^{ma}mat'tcu^{w} u'm', ɥwɔ'nɑm' qʊ'dju'm', ma'ip·ïgai'^{i}m'. o·'wai', ma'ip·ïga yoγo'v^{w}ïdj ɥ''. i'väs·ɪ qa·rɪ''m'. ɥwac ʊ·'v^{w}aiyauq· ɥmu'v^{w}atcuwaɥ'^{x}puga[14] qʊ'djum ɥm^{w}ɥ'' ɥmuc ʊ·''v^{w}aiyauq·' mɪndö'-n·^{x}puga. ɥwac ʊ·'v^{w}aiyauq·' qo'k·wɪgup·uga toa'waγaq·antimband uru'' i''ɛt·ɪasampʊ qo·'q·wɪgup·uga. qʊ'dju'm ɥwand ʊ·'vandux kwɪ'ba'mbɪdjɪ'ap·ïga. wa·'^{ma}mat'tcu^{w} ɥ'm. o·'va'am' punɪ'ķ·a·rɪ-p·ugai'am'. ʊ·'vaw[14a] uru' wA^{x}ga'ip·ïgaik·'. ï'o·p·aŋq^{w}'ainumpuga ugwɪ'nAsuv uru' u'rɪat·ɪs qwïï'q·^{w}'ainumpuga. ɥmuc ʊ·''v^{w}aiyauq· ɥwa'vatcuxpugai'^{i}m'. aγa'n·ɪk' anɪ'k·^{x} ɧm^{w}ïi nʊ·'wai' o·''am ï'o·p·aŋq^{w}'ai'm·ɪ. qa'tc' nava'c^{i}n anɪ'k·^{x} ana'p·ain o·'vai', qa'tc' ya·'n ɥwai'', ma'igäinɪ. ɥmuc ʊ·''v^{w}aiyauq· ɥwa'vatcux paγa'ip·ïga qʊ'djun ɥ^{w}a'i' pA^{x}ga'q·ain'^{a}ŋ ǫwa'i'. ɥwa'v ɥwa'ik·wpïga.

ɥvɑ'c·ɥ'ɑm ava'γanɪntc'puga. ɥwac ʊ·'v^{w}aiyauq· ʊ·'va qarɪ'p·uga ava'γarɪp·uga. ɥmuc ʊ·''v^{w}aiyauq·' wa·'m·at'djuw ɥ'm' tiγɛ'n·^{x}pï-gai'am'. ɥmuc ʊ·''v^{w}aiyauq·' qanɪ'ntc'pugai'm'. ɥwac ʊ·'v^{w}aiyauq·' qarɪ'p·uga. qïma'n'tugwaq· yïï'ï'γarip·ugaik·^{x} qa·rig uru'' qanɪntc'qw'ai'nam uru'' yïï'arɪt·ʊpuga. aγa'n^{x}ķain'^{a}m ara'' qanɪ'ntcʊq'ainanïm^{w} ï'ntc'. nava'c·in ara'' anɪ'ķ·ain' ta·wɪ'vatcux

they moved on. And then, "Let us be together as brothers," said he, so they started off (with him). And then they threw their eyes on to a willow and that Coyote did so along with them. They all shook the willow as they moved on and then those (eyes) leaped back in again. And they would eat camass as they moved on.

Now that Coyote was always the first to throw his eyes, so they said, "Indeed he is not good." Then they wished bad to him.[9] And then they threw their eyes and shook the willow. Coyote's eyes did not fall back, right there on the tree they remained stuck. There he shook it, but in vain. They went on ahead and left him behind in the same place. Right there he walked about, and then he went off yonder, deprived of his eyes. Two girls were walking about there and they saw him as he went off in yonder direction. "What young man is it that is going along?" said they then. And then they went to him and arrived where he was. And then he covered his eyes with a weasel hide when the two girls saw him.

Then they went all together in that direction. And the two girls said to him, "There are buffaloes over there." "Yes," said Coyote; "do you two remain right there." And then he went up to the buffaloes, and they started to run. He kept shooting to where they were making a stamping noise, he kept shooting without particular aim. One of the buffaloes fell down right there. The two girls were sitting there and looking. He hunted around for his arrows; he always went past them, it was only by his smell that he would pick one up as he wandered about. And then they went up to him. "Why is it that you always go past your arrows?" "No! I do so merely for fun, to see how many have gone—with that in mind." And then the two of them went to that buffalo which he had killed. They all arrived where he was.

Right there they put up a brush lodge,[10] and then he stayed there, sat in the shade. Then the two girls started in butchering. And then they built a wickiup, and he sat (there). He made the doorway facing in another direction than where he was sitting, he made several entrances to the wickiup that they had built. "What is it that you have done done with this wickiup that we have made?" "It is merely for fun that I have done so, thinking that if enemies suddenly

qïma'ndjⁱuwɑ ɥnɪ'uŋqu ma·'p·a'ˈ djɪvɥ'ˣguguvɑˈ, ma'igäin·ɪ. ɥmuc ʊ·''vʷaiyauq·ˈ pʊˈdju'tcugwap·ugai'am wa·'ᵐᵃmat'djuʷ umˈ ma·'ciɪc-qʷᵒ'aiˈ. qa'tcˈ pu'ɪ''ɛt· ara'q·aˈ, ma'ip·ïgai'ⁱm ʊ·''vʷaiyauq·ˈ.

ɥmuc ʊ·''vʷaiyauq·ˈ söndö'naip·ïgai'amˈ. 'ɪˣpu'igup·ˈcaγʷɔn·ɪ, ma'ip·ïgain·ɪ'ɑmˈ. ɥwac ʊ·'vʷaiyauq· Aˣpu'iva·q·Upïgain·ɪ. ɥwɑ''-vandux cą''avɪp·ïga cu'q·unan·ɪ. cu'q·ˈpa'andugwɑn·ɪ ta·wa'tcavɪ-p·ïga. ɥwac ʊ·'vʷaiyauq· Aˣpu'iq·ˈpuga. ɥwac u''vʷaiyauq·ˈ pu'ɪ'ąv uru' ɥwacqʷᵒ'a'iˈ pu'ɪ'xʊga'mɪnɪp·ïga. ɥmuc ʊ·''vʷaiyauq·ˈ pu'ɪ'xʊ-qa'mⁱp·uⁱ'aŋ uru' ɪmɪ't·ux ɪnɪ'p·ïga punɪ'n·''puɡaiķ·a'mˈ pu'ɪ'ŋ uR qa'tcˈ ya'nUpuga'ⁱ. uruc u''vʷaiyauq·ˈ pu'ɪ''ŋ uR qatc yä'nU-puga'ⁱ mo'p·uwi'aγaip·ïga pu'ɪ'vąʸwï'nfɪŋˈ. ɥmuc ʊ·''vʷaiyauq·ˈ qUˈdju'n ɥwa'iˈ tö''vai'ʸaŋˈ qwïï'wɪyɥˣpugaiķ·'amˈ. ʊ·va''na'ŋɑ'mˈ ta·wa'tcɪtɪp·ïga qUˈdjun ɥwa'iˈ tö'vå'vä'ånˈ. ɥmuc ʊ·''vʷaiyauq· ö'rï'c·aip·ïˈ qwï·'wɪɥˣpugaic'ʸɑmˈ. uva''naŋ'amˈ tˈcą''ånʸˈtɪp·uga. ɥmuc ʊ·''vʷaiyauq·ˈ toγo'q·ˈqʷᵒ'aⁱp·ugai'ⁱmˈ sïmba'iq·ˈpugai'amˈ ɥwɑc uvå'ⁱc Aˣpu'ip·ïga. ɥwac u''vʷaiyauq·ˈ tAˈpu'n'χpïga. tAˈsɪ''avɪmbandux tˈsą''avⁱp·ïga ɥ'muvʷatcuγ ampa'γaγa a'ip·ïga wa·'ᵐᵃmatcu ɥmʷɥ' qAˈga'Rqaik·U. ɥwac ʊ·'vʷaiyauq·ˈ, tAˈpu'n·'tc uru''ˈ pïŋga'.unik·ˣ, ma'ip·ïga. töˢdjɪ'nˈ pɪ'aγaŋgi. ɥwai u''vʷaiyauq·ˈ namba'wauɸ qari'rɪ tanɪ'ntcɪgɪp·ïgai'ⁱŋˈ. ɥwac ʊ·'vʷaiyauq·ˈ tAˈpu'-n·'ˣķa'ŋ ö'rï'caip·uva'n tˈsą''avɪp·ïga. qUˈdju'nˈ tö·'vávɪmpå'anˈ ta·wa'tcɪ'avɪp·ïga. ɥwac ʊ·'vʷaiyauq·ˈ tAˈpu'n'ˣpïga. ɥmuc ʊ·''vʷai-yauq·ˈ tAˈbu'n'ˣķa ɋru''ˈ wa·'ᵐᵃmat'djuʷ u'mˈ ɡatcɪ''mˈ yå'n·ˈpugaⁱ''ˈ.

ɥwac ʊ·'vʷaiyauq· o·'p·'ɋˈpuga[15] ugwɪ'n·anaq·ʷɔ'ap·aγaiŋkUpïgai-'ⁱmˈ. ʊ·'vandugw ʊ·''vʷaiyauq· ugwɪ'maip·ïgaik·ˣ nɥ·'wai'am uru''ˈ. ɥwac ʊ·'vʷaiyauq· ʊ·'p·ᵃ'aɥˈpuga ugwɪ'n·antɪnagwaip·ïgai'ⁱmˈ. ɥmuc ʊ·'vʷaiyauq·ˈ wa·'ᵐᵃmat'tcuʸʷ u'mˈ pimi'vunɪk·ą̈ɪˈpïgai'ⁱmˈ. ma'ip·ï-gai'ʸɑmˈ. nɥ·'wavandugwam uru''ˈ ma'wɪ'cpïga. wAˈdji'x·pugai'ⁱmˈ tɪvʷɪ'dju wAˈdjɥ''pugai'ⁱmˈ. ɥmuc ʊ·''vʷaiyauq· wAˣdju'ŋˣqwa'm uru''ˈ siˈ'ᵘgwandiˈ tönto'avaγat·ˣpïga. ɥn·ɪ'ɪ·ugwa'm ɥnɥ'Uˣpuga sɪ'ᵘgʷand uru''ˈ tirå'vɪtc tɪvʷi'gąnˈpɋˈ.[16] ɥwac ʊ·'vʷaiyauq· ini'ɪ·ugwa'm uru' ɪnɪ'ɥŋq ï'mˈgunˈ qAˣga'Rpuga tɪvʷi'ganˣpauˈ ɥmuc ʊ·''vʷaiyauq·ˈ wa·'ᵐᵃmat'tcuʸʷ u'm ʊ·va'ndiamˈ tɪva''ˈ punɪ'ķ·aip·ïga. ɥwac ʊ·'vʷaiyauq·ˈ yoγo'vʷïdj ɥ''ˈ qan'nɪ'ga·vaˈ qari'p·ïga. ɥmuc punɪ'ķ·ai-p·ïgai'ɑmˈ kɪɛ'ŋxpïgai'ɑmˈ,[17] na'n·ucuɸɪ to''waiˈ tʊ·'Rqaγarɪˈ, ma'i-p·ïgai'm ɥmu'c wa·'ᵐᵃmat'tcuʸʷ ɥ'mˈ. naγa'tcɪw ara'' wï·'tsinˈ qwö'ö'p·ïⁱˈ to·'waˈ, ma'ip·ïg u''vʷaiyauq· ɥwa'c.

u'Rcambaq·ˈ pɪsɛ'rɛnɪan·anˈ.

come upon us, we might hurry out through those (openings)." And then the two girls understood that there was something wrong with him. "He must be without eyes," said they then.

And then they fooled him. "Would that he might go to sleep!" thought they. And then he began to feel sleepy. He put his head on the lap of one of them, on to the other he had his foot extended as he lay down. And he had his eyes covered. Then they took off the bandage that covered his eyes and looked at them. His eyes were not there. Those eyes of his were not there, but there were many fly-eggs in his eye-spaces. And then they took the buffalo's hind-quarter, and they placed his feet on the buffalo's hind-quarter. And then they also took a rotten log and caused his head to lie on it. Then the two of them ran away and left him there. He was sleeping there yet. And then he woke up. He was lying with his head on ants, and he said, speaking to them, for the two girls had run off, "Being awake, go ahead and do it!"[11] said he then. "My head itches." And then her who was sitting at his foot he shook with his foot. But, when he awoke, he lay with his head on a rotten log and with his feet extended on a buffalo's hind-quarter. And so he awoke and, when he had awakened, the two girls were not there.

Then he started off in that direction, he walked about to get scent of their tracks. There, then, he found their tracks by smelling. And then he started off on it, went off to track them by their scent. Now those two girls looked back and caught sight of him. He came upon their tracks, came near to them, and almost caught up with them. And then they, when he was (nearly) up to them, caused (their) jingles to make a rattling noise. They turned to a side, having thrown the jingles down a steep cliff. But he, when they had turned to a side, ran straight ahead down the cliff. Then the two girls looked down there. Now that Coyote was sitting at the base of the declivity. They looked at him and laughed at him. "He is sitting and eating his own marrow," said those two girls. "It is marrow of mountain sheep which I have killed long ago," said he then.

That is the end of my tale.

3. Wildcat and Coyote disfigure each other.

pʊˈcuˈntʊgwɑtc ʊ·ˈˈva tavaˈˑavɪpˑïga. yoγoˈvʷïdj ɥˈˑ oˑˈpˑˈpuga. ɥwac ʊ·ˈvʷaiyauqˑˈ pʊˈcuˈntˈgwɑdj ɥˈˑ tavaˑˈˈˈpuipˑïga. ɥwɑc aˈtˑimpunɪtˑˈpuga pʊˈcuˈntˈgwɑdj ɥˈˑ. ɥwɑc punɪˈwɥnɪpˑugaiˈŋˈ. aγaˈnˑɪvanɛaŋanˈ, maˈipˑïgainˑɪ. quⁱvaˈiˈaŋ maiyäuqˑwpuga tümbaˈiˈaŋ tcEˣpaˈγanapˑuga puˈɪˈą unɪˈpˑugaic avaˈtˑɛaˈŋˈ pɑiˈtcˈpuga. mö’ö’’ɑŋˈ maˈiagwɪdjapˑugaic qʊˈcɪˈˈaŋˈ maˈiaqˑʊpugaic. manɔˈqˑʊduʸwaicˈɪŋˈ maˈiagwɪtcˈpuga. ɥwac uvaˈc avɪˈpˑïga tümbüɪˈtcˈɪvä’nˈ. ɥwɑc ɥnɪˈgaicˈɪŋˈ paˈxˑqʷᵒ’öpˑïga. ɥwɑc yoγoˈvʷïdj ɥˈˑ oˑˈpˑˈpuga ʊ·ˈvai uˈˈvʷaiyauqˑ öˣpuˈivaˑqˑˈpugainˑɪ. oˑˈvac taˑvaˈˈöˣpïiqˑʊpuga tümbüɪˈtcivä’nˈ.

ɥwac ʊ·ˈvʷaiyauqˑˈ pʊˈcuˈntˈgwadj ɥˈˑ taˑvuˈn’ˣpuga. aγaˈnʸ·ˣqwᵒ’ɔiķ·ɛˑn, aˈipˑïgainˑɪ. punɪˈķˑaipˑïga qwAˈcɪˈvantiav uruˈˑ gatci yäˈnʊpugaˈ’ⁱ. ɥwac ʊ·ˈvʷaiyauqˑˈ gʷïrɪˈkˑɪpïga. gʷïrɪˈkˑts uruˈˑ quvaˈiav uruˈˑ maˑˈwaγanʸ·ˈˣpïga. aγaˈnʸ·ˣqwᵒ’ɔiķ·ɛˑnˈ, aˈipˑïgainˑɪ. ɥwac ʊ·ˈvʷaiyauqˑ avaˈiʸauɸʷ punɪˈķˑaipˑïga. ɥwac ʊ·ˈvʷaiyauqˑˈ qïmaˈnˈ punɪˈtˑApïga. aγaˈpˑ’aɥˣgwaiˈŋˈ, maˈipˑïgainˑɪ. ɥwac ʊ·ˈvʷaiyauqˑ oˑˈpˑ’aŋˈˑ nandɪˈnˑApugaiˈ’ⁱŋˈ. ɥwac ʊ·ˈvʷaiyauqˑ oˑˈv avɪˈpˑïga yoγoˈvʷïdj ɥˈˑ maˈipˑïgaiˈŋˈ pʊˈcuˈntʊgwɑtc ɥˈˑ. pʊˈcuˈntʊgwɑtc ɥˈˑ ɥwaˈɸAwɥnɪˈpˑïga sɥmaˈiwɥnɪpˑïga ɥwaˈvatcuxpuga tcAˣtʊ·ˈˑqˑwˈaŋpugaiˈ’ⁱŋ paˈaˈtˑɔx qwAˈcɪˈˈaŋ ɥnɪˈpˑugaic tcAˣtʊ·ˈqˑwˈaŋpugaikˑˣ tümbaˈiˈaŋ tcAˣpaˈqˑanapˑugaic. puˈɪˈˈaŋ ɥnɪˈpˑugaic gwanduˈpˑwɪtˑˈɪˑpˑugaikˑˣ. pIᵍdjoˈqˑwᵒ’aiyaˈŋˈ tcˈxaˈvɪnapˑïgaic. paˈxˑqwᵒ’ᵒⁱpˑuga ɥnɪˈmˈmAˣgutcɪˈɪŋˈ.

yoγoˈvʷïdj ɥˈˑ uvaˈc avɪpˑïga paˈxˑqwᵒ’ɔiķˑą’ uruˈˑ. ɥwac ʊ·ˈvʷaiyauqˑˈ taˑvuˈn’ˈpïga. aγaˈnˑˣqwᵒ’aiķ·ɛɛˈnˈ, aˈipˑïgainˑɪ. muvʷɪˈtˑauvʷ ïˈpˑunɪnˈˣpuga. qwAˈciˈvandɛauɸʷ punɪˈķˑaipˑïgaic qwAˈcɪˈˈ’ⁱŋ paˈaˈtˑɔγɔpˑuga qwAˈcɪˈyauvʷ ïˈpˑɪyaγʷɔnˑɪpˑuga. ɥwac ʊ·ˈvʷaiyauqˑˈ paˈxˑqwɔˈᵒⁱpˑuga paˑˈvandux naˑˈvunɪķˑaipˑïga paˑˈvoɥˈ. ɥwac ʊ·ˈvʷaiyauqˑˈ paˈaˈtˑɔγɔndi mövüˈtˑˈɔŋgaipˑïga. oˑˈwaiˈ tɔγɔˈisamp öˣpaˈqˑaitcɪvąɔnt iviˈnˈnɪgupˑˈsamb uraˈˈ’ᵃⁱˈ. tɔγɔˈnʸˈnɪmɪasampˈ, maˈipˑïgain· uˈvʷaiyauqˑˈ.

4. Owl's Widow goes in Quest of Chicken-Hawk.

moˈpˑïⁱts qanɪ yaipˑïga[18] suˈqˑus towɑˈtcɪgäipˑïga. taˑvʷïˈyaaimpurunumpuga. ɥwac ʊ·ˈvʷaiyauqˑˈ pɪwaˈˈŋ ɥˈˑ taˑvʷïˈyaaiŋkwIķäiɋˑɥˈˑ. ɥwac ʊ·ˈvʷaiyauqˑˈ taˑvʷuˈöᵒvʷ uruˈˑ tAˈciˑˈtcˈpïga. urïˈc tAˈtö’nʸ’ˣtiaˈŋˈ nɪvʷaˈRAtön’ˈtiaˈŋ uraˈṗˑïga cuˑˈqˑʊpandis. ɥwac ʊ·ˈvʷaiyauqˑ

3. Wildcat and Coyote disfigure each other.[12]

Wildcat was lying there in the daytime. Coyote went along in that direction. Now then Wildcat was asleep in the daytime. The Wildcat looked very beautiful, and that one stood looking at him. "What shall I do to him?" thought he. He pressed his face back with his hands, he ripped his mouth wide open, and he did so likewise to his eyes, he made his eyes look big. His hands he pressed back so as to make them short, and his tail also he shortened by pressing back. Everything that there was on him he shortened up by pressing back. In that same place he was lying on the rock. When he had treated him in that manner he went off. That Coyote went along in yonder direction from there, and then he began to feel sleepy. Right there in the daytime he fell asleep on the rock.

And then the Wildcat awoke. "What is it that has happened to me?" thought he. He looked to where his tail was wont to be at his side, but it was not there. And then he arose. When he had got up, he felt all over his face with his hands. "What is it that has happened to me?" thought he. And then he looked at his shadow and he appeared different. "In what direction did he go?" thought he. And then he tracked him along there. Now there Coyote was lying and Wildcat found him. Wildcat stood near him, stood thinking of what to do. He went up to him, stretched him out long, and did so likewise to his tail, pulled it out. His mouth he ripped open wide and his eyes he treated similarly, made them long and narrow. His waist above the hips he also narrowed. He went away when he had finished with him.

Coyote was lying in that same place after he had gone away, and then he woke up. "What is it that has happened to me?" thought he. He kept looking at his nose, he also looked then at his tail. His tail was long and he kept dragging his tail after him. And then he went off to a creek and looked at himself in the water. Sure enough he was long-nosed. "Yes, it is all right when I might want to be drinking down in a rock hole. Everything is all right," thought he then.

4. Owl's Widow goes in Quest of Chicken Hawk.[13]

Owl dwelt (there) and had one boy. He used to go out hunting for brush-rabbits. One time his wife, after he had gone out to hunt for brush-rabbits, cracked off the leg bone of a brush-rabbit. There was that one place where he was accustomed to stamp his feet,

ɥvʷa′q̇·ʿ tʌʿdö′n′ˣtiaia′ŋ uru′ʿ wa′uxt·′ɪp·ïga̧ik·ˣ. ɥwac ʊ·′vʷaiyauq·ʿ pɪdjɪ′p·ïga. ɥwac ʊ·′vʷaiyauq·ʿ tʌʿtö′n′ɪtuawaγap·ïga nɪŋga′q·aiq̇·ɥʿ a·′ᵘ′wɪnɪ toa′waγaρ·ïga namba′na·x·duᵞwą′ŋʿ ɥwa′c nɪŋga′q·arip·ïgaik·ˣ. ɥwac ʊ·′vʷaiyauq·ʿ yïga′p·ïga qari′p·ïg u′′vʷaiyauq·ʿ. ta·vʷï′yaaimpi·ʸɪg uru′ʿ qari′p·ïga. pɪ′tcʿqai uru′ʿ qanɪ′vauɸʷï. tʌʿcɪ′q·inaiḵ·ain ʿ, ma′ip·ïga, punɪ′ŋkʿqaiḵ·an, piwa′iavʷ ɥwa′iʿ. ɥwac ʊ·′vʷaiyauq·ʿ punɪ′n′ˣpïgaik·ˣ öovʷ u′RU namba′na·x·dugwa′ŋʿ qavɪ′tcaik·ʊpïga. ɥwac ʊ·′vʷaiyauq· ɥ′na·γaik·ˣ tsɛ′agwɪdjap·ugaik·ˣ namba′na·γ′ai′ŋ uru′ʿ. avʷï′cɪq· ɥnɪ′p·ïga. ɥwac ʊ·′vʷaiyauq·ʿ wi′t·avaiťcʿ qari′p·ïga. ɥwac ʊ·′vʷaiyauq· öro′γwa·nʸ′ˣqup·ïga wi′t·a·vaitc uru′ʿ qari′gaic. uva ɥnɪ′p·ïga. ɥwac ʊ·′vʷaiyauq· amba′x·pïga. ǫ̈mʷu′i guc qï̈ʿcä′vɪmbåtcuγw ɥnɪ′′waiavänɪ. ɥ′′ᵃˣg ɥwα′c ma·nu′q·ʊtïm·ʷa·c qɔ′ɪ′ntɪ tiwa′q·aiyɛntɪ. ɥ′ŋavatcuγwa·ŋa′′ ya·′ᵘ′waiavänɪ towa′tcɪyån ɟŋa′i ɥ′ʷaq· a′itcɪaŋʿ. ampa′γamaq̇·ʊpïga. ampa′γamaq̇·ʊts uru′ʿ yⁱ′a′ik·wɪpïga.

ɥmuc ʊ·′′vʷaiyauq· o·′p·a′ʿ pa′x·qwɔ′ɔip·ïgai′mʿ towa′tcɪavʷ ɥwa′iʿ nǫ̈·′′ɪaγa o·′p·ʿpïgai′ⁱmʿ. ʊ·′va pǫ̈nɪ′ʌ qanɪ′yaip·ïga[19] pɪɛ′tc′ɪŋʿ tɪ′rava qari′p·ïga tavɪ′n′naip·ugwauɸʷ maumα′ťc ɥwa′ɟʿ nɪŋga′q·aiq̇·ʊ qa·′p·ïga pǫ̈nɟ′ ɥʿ pǫ̈nɪ′avïauɸʷ tsaγa′γarip·ïga.

ma′ip·ïga. ömbï′sɪnɪa′ ɥnɪ′′wɪʿ ömbï′sɪnɪaŋ ya·′′wɪʿ. ɥwac ʊ·′vʷaiyauq·ʿ mauma′ťc ɥ′ʿ pɪ′djɪgwaitc uru′ʿ pɪsɛ′rɛnɪaŋk′pïgai′ŋʿ, ɥwa′c·ɪdja′γ u′c mʊ·′ą ɥ′ʿ ʸɪ′a′ik·wa′ᵋ, ma′ip·ïga pǫ̈nɪ′ay ɥwa′ɟʿ pɪɛ′tcɪʿ pɪsɛ′rɛnɪαŋ·gïga̧ʿ. ömbï′sɪnɪɛiyaγå′ⁱ ɥnɪ′′wɪʿ. ɥwac ʊ·′vʷaiyauq·ʿ pa′x·qwɔ·′öp·ɪga mauma′ťc u′ŋʿ towa′tcɪauv ɥwa′ɟʿ nǫ̈·′′ɪaγa′. mȧ·′cɔγɔvʷïdj ɥ′ʿ ʊ·′vʷaiyauq·ʿ yaγa′q·ʊpïga pa′x·qwɔ′öⁱḵ·a′m uru′ʿ. ɥwac ʊ·′vʷaiyauq·ʿ mȧ·′cɔγɔvʷudj ɥ′ʿ pumbą′′ uru′ʿ qari′q·ain ʊ·′va uvo′ɥʿ su′a′q·ˣpïga. ɥwac ʊ·′vʷaiyauq·ʿ qa·′γais uru′ʿ nɪŋga′q̇ʊpïga pɪɛ′tcɪ′ŋ u′ŋʿ yaγa′p·ïga. aγa′n·ɪg̊a′ik·ˣ pɪʸɛ′n·ɪ ǫ̈mʷöi̯ nuwqwa′iⁱ[20] qa′tcʿ mą·′ɟmɪŋwa′. nava′s·in a′ik·ˣ tiri′q̇·yaγaγa[21] wï′t·ambɪ̈ʿ sɥ̈′m·aiyɛʿ.[22] qa·′tcʿ, öm′ʷ ïŋqï̈′ qatcʿ ma·′ɟmɪŋwa′. ɟnɪ′samb uru′′ ǫ̈mʷö′iɸʌ qɔ′ⁱnʸˣqwɔ′aiḵ·ɛntɪ. ɥwac ʊ·′vʷaiyauq· ugwɪ′uxqaip·ïga[23] pǫ̈nɪ ɥ′ʿ. pɪɛ′tcɪauvʷ ɥwa′iʿ pïmba′ʿ qari′q·ain ugwi′n′nɪ′pïga. ɥwac ʊ·′vʷaiyauq·ʿ pɪɛ′tcɪauvʷ ɥwa′ɟʿ ɟmɪ′t·ugwą′ŋʿ qwï̈′ï̈′p·ïgai′ŋʿ. uva′ndi ɟmɪ′t·ugwą′ uru′ʿ qwï̈′ts· ugwɪ′nʸ′ˣpïga. ivⁱä′ntɪ mauma′′ŋgwą·nai′ʿ, a′ip·ïg ʊ·′vaiyauq·ʿ. ɪndji′′ca′ tsa·′ᵞwąnai[24] ǫ̈mʷö′i pïmba′ʿ qari′q·ainʿ,

where he was accustomed to stamp his feet to remove the snow. And there at the place of stamping his feet she stuck around the (bones). And then he came home and he made a noise of stamping, while she heard it; very plainly a noise was heard of something piercing into his feet. She heard it as she was sitting down. And then he entered and sat down; when he had finished with hunting for brush-rabbits he sat down, having come home in his house. "My feet are cold," said he, "please look at them," (said he) to his wife. And then she looked at the bones that had been splintered off right into his feet. And then she pressed them back into his feet. She was through with it. And then he sat a little longer. He commenced to suffer after remaining seated a little while longer, and he kept on suffering. And then he spoke, "You indeed shall proceed to Chicken Hawk. He is the one that kills every kind of animal, being a good hunter. To him you will go and you will take this boy of mine to him, his paternal uncle." He finished talking. When he had finished speaking, he died.

And then the two of then went off in yonder direction, she carrying with her her boy. They went along yonder. There Skunk was dwelling, and his mother was sitting outside at an outdoor camp fire. The young woman heard him as Skunk sang; he was sitting and sewing his skunk-robe.

"Our river-rock robe is flapping,[14]
Our river-rock robe is flapping,"

said he. "Hurry up and go along, hurry up and take him[15] with you," (said the old woman). Now the young woman, when she had arrived, began to tell her her story. "That one indeed, his father, has died," said she, as she told her tale to Skunk's mother. "You two hurry and go along," (said the old woman), and then the young woman went off, carrying her boy along with her. The old woman then began to cry when they had gone off. And then the old woman sat right down in the place where the other had been sitting. Now, while he was singing, (Skunk) heard how his mother was crying. "Why do you do that, my mother? You have never acted like that." "For no particular reason I act like that, crying out of lonesomeness, thinking of old times." "No, indeed you have never done that sort of thing. Somebody must have passed by and been with you," (said Skunk). And then Skunk hunted around by smelling. He kept sniffing at where his mother had been sitting. And then he took his mother away from (her seat). When he had taken her

pǫ̈nɨ ɥ'ˈ tɨvʷɪ'ŋˣpïgai'ⁱŋˈ. ɥwac ʊ·'vʷaiyauq·ˈ tɨvʷi'aŋgɥ' uru'ˈ, ömbu" aik·ǂ tɨvʷɪ'aŋga ɥwa'ɟya' pavɪ'tcɪ'm u'ŋ' ʸɪ'a'ik·wɪpuga mǫǫ'p·ɪtc ɥ'ˈ, ma'iḵ·a ǫc[25] pɪˇwɑ'γaip·ɟ 'u'ŋˈ. ʊ·'vaiyauq·'um ɥmu'c ɥnɪ''wɪɛiˈ ma'iḵ·a'm u'c. ʊ·'waiˈ. ǫ̈m ʊ·'wai aγa'n·ɪχɛˈ nɨ·'naiˈ qa'tcˈ sïndɪ'ɬ·ɪŋwa'. ɥwac aγa'n·ɪgɛ nɪgï'manit·uγwa'ŋˈ qwï'ï'k·wɪḵɛ a'itciyän ǫwa'iˈ.

ɥwac ʊ·'vʷaiyauq·ˈ pǫ̈nɨ ɥ'ˈ o·'p·'ąɥˈpïga nąwa'i'am uru'ˈ nandɪ'-naγwaip·ïgai'mˈ. ɥmuc ʊ·'vʷaiyauq· ʊ·'vanduxpïgai'mˈ maumaɬc ɥ'ˈ ʊ·'vaiyauq·ˈ pimi'vunɪḵ·aip·ïga ï'tcaγatcɪvatcuʸwaŋxpïga. ɥwac ʊ·'vʷaiyauq· wAˣdju'ŋʊpïgai'mˈ. wAˣdju'ŋˈdjɪ'm uru'ˈ yö''NAˣ-gup·ugai'ⁱŋˈ yö·'nanɪṗ·ïgai'ⁱŋˈ. ɥwac ʊ·'vʷaiyauq·ˈ pö·''aiyauɸʷ du'u'mˣpïga mandja'wɪnap·ïgaik·ǂ tümpüɪ'tcɪmanduxʊ. ininteˈ qw'a'iˈ anɪ'k·ʊqwa'. yȧ·'namˈ naγa'tcɪᵘw. ɥmuc ʊ·'vʷaiyauq· ʊ·va'ndiˈ naγa'tcⁱuw ʊ·'va·p·ïga ï'tcaγatciɸA. ɥwac ʊ·'vʷaiyauq·ˈ pönɪ'avɥmoγoi'ʸav uru" mauma'ɬc ɥwa'ɟˈ naγa'ɬ·ɟʊˈpïga. ɥwac ʊ·'vʷaiyauq· ɥnɨ'ʊˣgwą' uru'ˈ ɥwɑ'vɪnaγɑc mɔγo'i'ą ɑru" ɬsɪɛ'mbɪ-vïaq·ˈ naγa'ɬ·ɟʊˈpïga pa'x·qwɔ'öp·ïgaic'ïmˈ ɥnɨ'ʊˈdjɪq· uru'ˈ. i'väc uru" qaɾɪ'n· ɥwaɟˈ, ma'ip·ïga. ma'igäic o·'ṗ·ąɥxpïga öa'q·'pïgai'mˈ. qo·'q·wɪpïgai'mˈ ma·nɔ'q·wo'mˈ qɔγɔ'iṗ·ïga. qɔγo'im'MAˣgutcɪ'm ɑru'ˈ qö·'nʸˣpïga o·'ṗ·ac. uva'c qaɾɪ'p·ïga puni'q·ʷ'aiɡɥ' uru'ˈ. ɥwac ʊ·'vʷaiyauq·ˈ mɪɪ't·ɔγʷaŋaiŋgɛⁱc wAˣdju''ma·p·ïga. yö·''NAˣguvɪdjɪ-γwaṗ·ïgaik·ǂ. uva'ɋ·ˈ yö·'nanɪṗ·ïga. ɥwac ʊ·'vʷaiyauq·ˈ pu'nɪ'k·ʊ-pïga tsɪɛ'mbɪvïˈ naγa'ɬ·ʸḵaip·ïga. 'o'o'ˈ 'o'o'ˈ aγa'n·ɪnɪąɋ·waiˈ cidju'n-togwaˈ, ma'ip·ïga. yö·'nanɪgaiḵ· uru'ˈ uma'ndux mɔγo'i'av uru'ˈ tsAˈpa'γadjaq·ʊpïga. punɪ'k·ʊgwą' uru'ˈ mauma'ɬc ɥ'ˈ qa'tcˈ yä'nʊpïga'ⁱ towa'tcɪwai'v ɥwa'iˈ. ɥwac ʊ·'vʷaiyauq· uva'nduxpïga naγa'tcɪwav ɥwa'iˈ qʷõ'ö'ⁱḵ·äip·andux ʊ·''ŋ u'R manu'q·ʷop·A qWAˈ-gwɑ'ɸɪpïga. ɥwac ʊ·'vanduxpïga tsöa'p·ïgaik·ǂ pö''avɪm u'mA pAˈba'tcɪ'aiḵ·aip·ïga ʊ·''aŋ uru'ˈ wun'na'uamˈ. ɥwac ʊ·'vʷaiyauq·ˈ na'i'aip·ïga pǫ̈nɨ ɥ'ˈ, aγa''vᵃm o·'vʷaiˈ nɣ·'rɪgaivambɪ̈ˈ, ma'ip·ïg ʊ·'vaiyauq·ˈ pǫ̈nɪ' ɥ'ˈ. ma'igäic ʊ·'vaiyauq· o·''p·ïga. ɥmʷå·c ʊ·'vʷai-yauq·ˈ punɪ'ḳ·aik·ʊ ï't·ɥmʷai'wɪap·ïgain·ɪ pǫ̈nɪa o·''p· u'R. pïŋga'.ɥ-nɪ'wɪąˈ towɑ'p·utcɪnˈ, ma'ip·ïg ʊ·'vaiyauq·ˈ WAˈtsɛ'γɪŋgʊ·kˈ. urïc ʊ·'vaiyauq·ˈ WAˈdju'ŋʊpïgai'mˈ pönɪ'a o·'p· u'R. urïc u'vʷaiyauq·ˈ na·'waik·wsɪ̈'mˈ pAxą'ʊˈpïgai'mˈ.

ɥwac ʊ·'vʷaiyauq· ɥna'mbïdj ɥ'ˈ ʊ·'va qanɪ'yaip·ïga.[26] tava''Aˣ-

away from there, he kept sniffing. "Right here it smells like a young woman," said he then, "but this here where you have been sitting smells old." Skunk asked her. And then, when he had asked her, (she said), "What is it that you were asking? They say that your elder brother has died, the Owl, that indeed is what his widow was saying, and then the two of them were on their way." "Yes, why is it that you did not let me know? Why is it that she has taken away from me my brother's son?"

And then the Skunk started off in yonder direction and followed them in their tracks. Now the two of them were going yonder. And then the young woman looked back. He was coming very close to them. And then he caught up with them. When he had caught up with them, he embraced her, he kept hugging her. And then she took her lice and threw them away on a rock. "Stop this that you have been doing! Over there are mountain sheep," (said she). And right there were mountain sheep, and they were not far away. So he put his skunk robe about the young woman, and then, when he had done so and after he had gone, she put that blanket of his around a wild-rose bush, and having so done, the two of them went off again. "Stay right here," said he, and so saying he started off in yonder direction. He crouched up to the (mountain sheep). He shot at them, he killed them all, and when he had finished killing them off, he came back to the same place. And she was still (apparently) sitting when he went and looked. And then, when somewhat further on his way back, he closed his eyes. Again he proceeded to hug the (bush), there he hugged it for quite a while. And then he opened his eyes to see a rose bush that had a robe thrown about it. "Oh, oh! what is the matter! Don't, you fighter with your finger nails!" While he kept hugging it, he tore to pieces the blanket that was thrown thereon. The young woman was not there, nor her boy. And then he went to his mountain sheep that he had killed, his arrows were lying scattered about in every direction. He went over there and picked them up. Lice were stuck on to his arrows, to the arrow-points. And then Skunk was angry. "Where then would they be remaining?" said Skunk then. When he had said this, pepedit. Then, as they were looking, podex Viverrae kept coming on as in a cloud of darkness. "Move along fast, my dear boy," said she then, as it was coming near. And then podex Viverrae caught up with them. And then it killed both of them.

Now Badger was living there. He slept in the daytime and was

puip·ïga nǫnï′cpïga tava′ᴀˣpuig uru′ʻ. ųwac ʊ·′vʷaiyauq·ʻ towa′tcɪwav ųmʷų′ᴀ, punɪ′wawɪ ivɛ′tcʻ qatcïn a′t·n̈nųnïcįwa′. ɪ·′vuru ura′t̓·ʻ nįnï′mbɪyätcɪamʷ ų′ʻ avɪ′tcʻ, ma′iḵ·än·ɪanʻ. ųmuc ʊ·′vʷaiyauq·ʻ qatcʻ mama′ip·ïga′ⁱ pina′ŋqˣwdïmʻ tcʻˣqa′itcɪ′mʻ tïnɪ′ᴀˣpïga. ʊ·vʷa′nʻ, ma′ip·ïga pina′ŋkwtɪtcɪmʷ ų′ʻ. ųmuc ʊ·′vʷaiyauq· ųʷa′ik·wɪpïga mǫ′avav ųwa′į̈ʻ. ųwac ʊ·′vʷaiyauq·ʻ tɪvʷį′ˣpïgai′mʻ mǫmu″amʷ ų′ʻ, maą′c ïŋqï tinɪ′aiʻ, ma′ik·ǂpïga pina′ŋkwtïm ųwa′iʻ. ųwac ʊ·′vʷaiyauq· ųna′mbudj ų′ʻ qa·′q·ʊpïga,

ï·′rïrï·′rï ï·′rïrï·′rï.

tɪvʷï′p·uruq·ʻ ya·′q·ɔap·ïga. ʏᴀˣqu′m′ǂk̨ảɪp′a′ŋ ʊ·′va tcɪ′kɛ″na·p·ïga. aγa′n·ɪam· ara″ ɋnɪ′ʊˣgwainʻ. pönɪ′ɛi nïmʷ ara″ ɋnɪ′ʊˣgwainʻ. ųmuc pa·′p·ö′tön′na·p·ïgai′mʻ. qa·γa·′p·ïga,

ï·′rïrï·′rï ï·′rïrï·′rï.

ųwac ʊ·′vʷaiyauq· ɪnɪ′p·ïgai′ⁱmʻ powα′n·ɪˣqaŋqʻpïgai′mʻ. yoγu′p·ï-gai′mʻ. ųmuc ʊ·′vʷaiyauq·ʻ nɪu′rɪgaip·ïgai′mʻ. nïmʷï′i′ŋ ïŋqï qatc ɪnɪ″amantïa′ŋʻ qwïų′wa′. qa′tcïn u′ʀᴀti mą′.iŋwa′. manu′q·ʊtu′asï′ŋ tʊ′pwi′p·ïga. ųwac ʊ·′vʷaiyauq·ʻ tömpö′°q·wɪvɪan[27] a·″. ʊ·′riʻ, ma′ip·ïg ųna′mbïdj ų′ʻ, o·′waiʻ ï·′rïrï·′rï ï·′rïrï·′rï. yoγu′p·ïgai′ŋʻ. ïvʷi′aγa′, ma′ip·ïga ma′igäic o·′p̣·ac ya·′q·oap·ïga. ųwac ʊ·′vʷai-yauq·ʻ tɪvʷį′ʊˣpïgai′mʻ. ųʷa′.ɪnïmuc anɪ′kˑǂ ųwa′vatcuxqʷᵒ′aiyai′mʻ[28] qï′sa′v ǫa′į̈ʻ mǫa′iyą ųwa′į̈ʻ ʸɪ′a′ik·wɪpïgaiq·ʊ. ųwac ʊ·′vʷaiyauq·, o·′vʷaiʻ, ma′ip·ïga. ïvʷɪ′aγa ųwa′vatcuʳwa′m uru″ sų·′unɪ′waian ųwa′iʻ. ųwac ʊ·′vʷaiyauq·ʻ pa′x·qwɔ′öp·ïgai′mʻ.

o·′v′amʻ qanɛ′aγantïmba ava′n′ᴀ pɪtcï″ˣwᴀpïgai′mʻ. nïmʷu′i guc anɪ′kˑǂ ų′wavatcux ųnɪ″wɪaγai′mʻ qïsa′v ųwa′iʻ. o·′waiʻ wą′naŋ[29] tï·′ʻ qanɪ′gɛʻ. ųwac ʊ·′vʷaiyauq·uva′nduʳwap·ïga ʊ·va pɪ′tcɪq·wᵒ′ᵃp·ïga. yoγo′vʷïdj ųwa′iʻ ta′ų′a·vɪŋk̨aip·ïga. må·″ᵃsoγovʷutc uva′ʻ qarï′p·ïga pɪɛ′tcɪ′ŋ ų′ʻ. yoγo′vʷïdj ų′ʻ nɪŋga′q·ʊpïgai′ŋ. aγa′n·ɪ-gai′ŋʻ qï′maruxwᴀ ya·″wɪaq·ai′ŋʻ. ivⁱä′n· uvʷ urå″ᵃⁱʻ pɪtcɪ′q·ai-gup·umʻ, ma′ip·ïg ʊ·′vaiyauq·ᴜ nɪŋga′q·ʊtsɪm uru′ʻ. yoγo′vʷïdj ava′n″ qam·u′waʻ qwö′ö′k̨·aip·ïga. mamų′antɪ yua′q·wa′ ųwa′ruγw ʊ·′vaiyauq·ʻ. ʊ·′vaiyauq· ųmų′andɪʻ yɔ′a′q·wpwaiaγa. uva′nduʳwa′ŋ ųwa′vatcux tca·wɪ′navɪdjɪγw′ap·ïgai′mʻ. ųwac ï′p·unɪk̨·arïp·ïgai′mʻ. ųwac ʊ·′vʷaiyauq· o·′p·ᴀcï′mʻ tu′u′mˣqwɔ′aip·ïga. ųwac ʊ·′vʷaiyauq·ʻ yoγo′vʷïdj ų′ʻ, aγa′nʸ′ǂk̨a′ŋʻ, ma′ip·ïga. qatcï″am ïŋqï tu′u′m·aŋwa′.

dreaming while sleeping in the daytime. And then to his boys (he said), "Look way off yonder, I have not been dreaming well. Somewhere perhaps your aunt is lying down, that is what I think." But then they did not find any one, but the youngest of them, the younger brother, told about it. "Off yonder," said the youngest of them, and then they returned home to their father, and their father asked them. "That one is really telling about it," said they about the youngest of them. And then Badger started in to sing:

"ï·'rïrï·'rï ï·'rïrï·'rï."

He went straight down under the ground. There came to view her body bent sideways. "What is it that has happened to you?" (said Badger). "It is Skunk that has done so to us." They were swollen up with blood. He started in to sing:

"ï·'rïrï·'rï ï·'rïrï·'rï,"

and then he looked at them, he doctored them. Cum eis copulavit,[16] and then they revived. "We indeed did not take any of his things," (said she).[17] "I did not mean that sort of thing," (said Badger). Everything that was on her was gone through, (he refusing each of them). And then, "Vulvam meam?" (said) she. "Just that!" said Badger. "Yes! ï·'rïrï·'rï ï·'rïrï·'rï." Cum ea copulavit. "Good-bye," said he, and, so saying, he dived back again into his hole. And then he asked them (whom they were bound for). "We two are on our way to that one, to that Chicken Hawk we are going, since this one's father has died." Then he said, "Yes, do you two go ahead and proceed straight on your way to him." And then they went off on their way.

There the two of them arrived where many people were encamped. "We indeed are on our way to Chicken Hawk," (said she). "Yes, he lives up above yonder," (they were told). And then she went there and arrived at that place. It was Coyote whom she found to be chief. An old woman was sitting there, (the mother of Chicken Hawk). Coyote heard about her. "Why is it that she is carrying (her boy) along to another place? It is right here that the two of them should have come," said he then, having heard about them. Coyote had been killing many jack-rabbits. "Take one of them over to her then," (said he to one of his people). And then, having taken many of them over, he threw them down there where she was. She merely sat and looked at them, so he picked them up and went back

ɥnɪ'q·WA'cɪ'. ɥwac ʊ·'vʷaiyauq· ɥmǫ'andi tu'u'mxqwɔ'ᵊɪp·ïgaic. ɥwa'vatcuγwa'ŋ' tcawɪ'n'pïgaic ɥwac ɥmu'vʷatci ï'p·unɪk̟·arɪp·ïgaic. ɥwac ʊ·'vʷaiyauq·' du'u'mxqwɔ'ap·ïgaic'ïmo ·'p·'ac. o·'wai' 'tirɪ'g·ɪ-'aicɪ'ŋ a'ik̟·a·.[30] ɥmʷą·'ᵃc uru'' pɪ'tcɪgwaik·ˣ, nǐ'mʷï'ⁱ guc ɥ'wavatcuγwa'm uru'' ɥnɪ''wɪän ɥwaį', ma'ip·ïgaiq̇· ɥ'' mǫ'aγaip·ïgą ɥwa'į'. ɥwac ʊ·'vʷaiyauq·' må'soγovʷudj ɥ''. o·'wai', ma'ip·ïga. qatci uru'' ivä'' avɪ'm·ɪŋwaiɬ·'. ma·v oru'' tümba'ia·m öˣpa'q·aitciᵘp·a' avɪ'-m·ɪntɪ.

ɥwac ʊ·'vʷaiyauq·' mauma'ɬc ɥ'' o·'ṗ·ąɥxpïg uvå'ndux tümbüidj uru'' qö'ö'γudjait·ˣpïgaik·ˣ pö·'p·ïgaik·ˣ pïmbą' ɥr avi'm·ɪn' uva'ndux uva pɪ'djɪqwɔ'ap·ïga. o·va'ŋwɪ muri'' avɪ'p·ïga avɪ'ɬ·ɪava'ŋ'. ɥwac ʊ·'vʷaiyauq· o·'ṗ·ac tɪvʷa'į'pïga pɪ'tcɪgwaitc uru'' ï'c·uwain'ɴɪ'pï-ɡain·ɪ. ɥmuc ʊ·'vʷaiyauq·' qamu'rïnarim ɥ'' ǫ·''mïɪ'pïga. a'ip·ɛtc qo·'q·wpaγaip·ïga qamï'ndji' pɪ'tcɪqwɔ'aik̟·aiq·u'm uru''. ɥwac ʊ·'vʷaiyauq· a'ip·ɛtc ɥ'' tɪvʷɪ'tc'pinaŋqu qo·'q·wpaγaip·ïga. cu'djɪᵘ-q·uc pAˣqa'q·aip·ïga ʊ·'vanduʏwa'ŋ wɥna'ip·ïga pɪɛ'tcɪ 'ɥ'' qwï'ï'p·ï-ɡai'ŋ' ɥwac ʊ·'vʷaiyauq·' pi'tcɪtc uru'' pɪdjɪ'q·ʊpïga na·'mbunɪk̟·aip·ï-ga a'ip·ɛtc ɥwa'į'. mauma'ɬc ɥ'' punɪ'k̟·arɪp·ïgai'ŋ'. caγʷa'iˣpïgai'ŋ'. ɥwac ʊ·'vʷaiyauq·' ti'ma'p·ïgai'ŋ' ti'ma'q·aip·ïga wï·'t·avai'tc ti'ma'-q·aip·ïga. ɥwac ʊ·'vʷaiyauq·' tA'djɪ'p·ɪŋgɪp·ïgai'ŋ' ï'avan'NA'tį̈mʷï̆ɪ uvʷą'ŋʊ pɔⁱya'p·ïgai'm'. ɥwac ʊ·'vʷaiyauq· ɪnɪ'p·ïgai'm' uva'nd ï'q·ʊ'suaxqA'qaRpïga. ɥwac ʊ·'vʷaiyauq·' q'sɪ'av ɥ'' yaγa'q·wpïga ɥmʷɥ'andi cu'q·uc tanu'ḍ·ʊpïga. ɥmɥ'andi tanu'q·utc yïndji'q·ʊpïga qanɪ'vɛnduɡwavʷ uru''. uva pɪ'tcɪqwɔ'ap·ïga q'sïav ɥ'' qanɪ'vaǫⁱvʷ³¹ uru'' yɪgą'ʊ'pïga. öˣpu'iq·ʊpïga. ɥwac ʊ·'vʷaiyauq·' mauma'ɬc ɥ'' mɪ·'ɬc' tuγʷa'R'ɪuŋqu uva'nduɡwąɥxpïga. uva'nduʏwąɥxtc uru'' uva' pɪ'tcɪqwɔ'ap·ïga. maγɪ'n'Aˣpïgai'ŋ'. ɥwac ʊ·'vʷaiyauq·' q'sav ɥ'' ki· ki· ki· ki·'k·', ma'ip·ïga. yoγo'vʷïdj ɥ'' tuʏwan· uru'' cu'p·a·R-qaip·ïga qwɔ'a't·'qaq·ïŋga' yoγo'vʷïdj ɥwa'į' ta'ǫ'avɪŋk̟ai'. ɥwac ʊ·'vʷaiyauq·' nɪŋga'q·ʊpïga. ɪnɪ'nɬcaŋ a'ik·a· anta''ʸan' maγɪ''nam-bɪtc a'ik̟·a·, a'ip·ïga. uγʷu''naiyauɸʷ qwï'ï'p·ïga ʊ·'auɸʷ tu'u'm'pïga. u'vandi qo·'q·'ɡup·ïga o·'m·auvʷ uru''. ɪnɛ'i'aŋ a'ik·ˣ pɪʸɛ'i pǫ̈ą'-

with them. And then Coyote said, "What was the trouble with her?" "Indeed, she did not take them," (said his messenger). "Go again and take some." So he again took some of them and went off again. Going up to her he threw them down again, but once more she just sat and looked at them. So again he picked them up and went back again. "Yes," (said Coyote), "she is still feeling lonesome." When the two of them, (she and her boy), had arrived (at Chicken Hawk's house, she said), "We, indeed, are on our way to that one, as the one that was father of this one said." And then the old woman said, "Yes, it is not here that he is accustomed to sleep, it is over there at the entrance into a big rock that he is accustomed to lie."

And then the young woman started off in yonder direction over there to the big rock. She made round holes in the rock to serve as steps. She pecked at the place where he was accustomed to lie. Proceeding there, she arrived at that place. In there the rabbit blanket was lying on his bedding. And then she went down back again, and when she got there, she felt proud. Now the hunters of jack-rabbits came back, each to his own home. A boy came along shooting the jack-rabbits after the two of them had arrived there. The boy came last of all, shooting along. He was accustomed to kill just one, and right there at his mother he threw it. She picked it up. And when he had gone home, he commenced to suck (his mother's breast). He looked cross at that (other) boy. The young woman was sitting and looking at him. (The old woman) took out the intestines from the jack-rabbit and roasted it in the ashes. It was roasted, it was roasted after a little while. And then she took it out of the ashes, she took out the (jack-rabbits) which had become numerous in there. And then she looked at them and they were steaming very much there. Now Chicken Hawk cried out and grabbed one of them in his talons, and he flew off to his house, holding in his talons the jack-rabbit that he had taken. There Chicken Hawk arrived at his house. He entered and went asleep. And then the young woman, when it had become a little dark, went to that place. Having gone off yonder, she arrived there and caught hold of him. Then Chicken Hawk cried out:

ki· ki· ki· ki· ki·' k.'

Coyote and his people were gathered together during the night and smoking, Coyote being their chief. And then he heard (Chicken Hawk's cries). "Something has happened to my friend who has been caught hold of," said he. He seized his quiver and took his arrows.

vatcuʳwaŋxkwɪ'aik·u. ma'ịn ɥwai ʊ·'v ura''vɑ' mauma'ťci a's^{i}n-dɪ'ŋkU. ɟnɪ''ŋ ʊ·'vai' sïrɪ''åť·ɪmbï' ma'igain·ɪandjan ɥnɟ'ŋU.

ɥmuc ʊ·'v^{w}aiyauq·' wï'tc'guc qamu'rina·p·ïgaic. yoγo'v^{w}ïdj ɥ'' uvɑ na'iť·ɪwɥnɪp·ïga. ɥmuc ʊ·'v^{w}aiyauq·' ɥwa'ɸA cu·'ṗ·a·Rpïga. ɥwac ʊ·'v^{w}aiyauq·' tɔ'djɪ''^{wi}tcawɣ̈nɪp·ïga da'u'a·vɪ'n ɥ''. naγa'm·ɪ-t·Usu'wain'ˣpïga. ɥwac ʊ·'v^{w}aiyauq·' pinå'vɪdjɪq̇·WAPïga. ma'nɪn'-nɪn ɥwai uv ara''v^{w}ï' mauma'ťci 'a's^{i}ndɪ'ŋkU, ma'ip·ïgai'ŋ' q'sȧv ɥwa'ị'. ɥwac ʊ·'v^{w}aiyauq·' na'ị'ɛip·ïga. ɥwac ʊ·'v^{w}aiyauq·' timpu'-ruauɸ^{w} mą^{w}ɥ'q̇·wpïga. urï'c qwɪ'pa'p·aγaip·ïga tɪv^{w}ɪ'p·ï' wï·'αγutc'-paγaip·ïga. yoγo'v^{w}ïdj ɥ'' ʊ·'vandɪ örå''wɪap·ïga, aγa'n·ɪndja' na'ị'ɛik·wa' anta''n'. ʊ·'vandɪ öra''wɪap·ïga qwɪ'pa'p·aγaiŋkUg uru'' ï'^{ix}wɪ'qap·ɪnap·ïgai'ŋ' pAxą'ɥ'pïgai'ŋ'. ɥna'mbïdj ɥ'' ʊ·'vandɪ öra''wɪap·ïga. urïc ʊ·'v^{w}aiyauq·' ya·'q·oaq·ą 'uru'' ï'^{ux}wɪ'cɪtcU-gwɪŋpïgai'ŋ öa'iaŋ uru''. o·r ara''^{ai}' qa'ivayugwɪdj ɪ'ntc.

av^{w}ï'c. u'RUsambaq·' pɪcɛ'rɛnɪan·an'.

5. The Releasing of the Corraled Buffalo.

A^{x}da'q̇·untc ʊ·'va qanɪ'yaip·ïga[32] tuwa'tcɪuw'aiɸ. qU'dju'ŋganɪvï qanɪ'yaip·ïga[32] qU'dju'mA tịwa'q·arịga. yoγo'v^{w}udj ʊ·'va ganɪ'-yaip·ïgaic[32] ava'n'naγai yoγo'v^{w}udjɪ ɥwa'ị' tiγɪ't·U'gwɪp·ïga. ɥmuc ʊ·'v^{w}aiyauq·' nɪvα'n·aråϕɪpïga da'q̇·untc[33] ɥwaị' towa'tcɪwαwa'^{i}. yoγo'v^{w}udj ɥaị' pï''^{r}auwαvandï' ta·vɪ'p·ïaiaγa yoo'v^{w}ɪm' ɥwac qwïť'p·ïgaik·ˣ. yoov ura'p·ïga pị̈mą' 'u'R ta·vɪ'ḳ·aip·'. awïc ɥnɪ'k·ˣ-pïga nɪvα'n·araϕɪḳäp·ïga. yoγo'v^{w}udj ɥ'' mɪ·'arɪga·p·ïga. ɥwac ʊ·'v^{w}aiyauq·' yoγo'v^{w}udj ɥ'' amba'x·pïga. pavɪ'djɪdj ɥwa'ị ɥwa'va-tcuγw amba'x·pïga. ɥm^{w}u'ị guc'mɪ·'aɥxg^{w}anïm^{w} uru'' i'väc paγa'n'-nɪvän·ɪ sarɪ'djuwatcɪyɛi'[34] qanɪ'p·uv ɪndji'. ɥmuc uru'' da'q̇·wun-duγwatcu ɥ'mA qwï'gu'ɪv^{w}andï'm ɟm^{w}ï'ị'. ɥmuc ʊ·'v^{w}aiyauq·' mɪ·'ąɥxpïga uv ura ɯa'ik·wɪpïga. ɥmuc ʊ·'v^{w}aiyauq·' qanɪ'p·u-γwandig uru'ɥnɟ'U^{x}pïga. sarɪ'djɪwatcɪ'ma·'maip·ïga qanɪ'p·uγwandug uru''. qU^{x}gwï·'q·'pïgai'ŋ' qanɪ'vänduγwav^{w} uru''. mama'x·pïgai'ŋ ɥmu'c sarɪ'djuwatc ɥwa'ị'. urïc ʊ·'v^{w}aiyauq·' tava'iya·q·wɔ'ɔp·ïga. ɥwac uv ɥnɪ'ḳ·aip·ïga sarɪ'djuwatc ɥ''.

urïc ʊ·'v^{w}aiyauq·' duγwa'r'ɪumpïga. qanɪ'vǫwǫint uru'' sɪpä'n'-nɪndjɪ tümbüi'tcɪ ɟmɪ't·ux qwï'ï'p·ïaiaγa. sǫ̈ịn ʊ·'vaiyauq· ɥmɥ'and

At yonder place he kept shooting with his arrows. (The old woman said,) "It is this one's mother who has gone over to his place." "That, then, is no way to talk when a young woman likes you. I have acted thus thinking that someone has scared him there," said Coyote.

In the morning they went rabbit-hunting again. Coyote stood there at a fire that he had built. And then they all gathered together where he was. He, their chief, stood with his head bandaged. He looked sick with jealousy. And then (Chicken Hawk) was the last to come. "That is not the way to do when a girl likes you," said (Coyote) to Chicken Hawk. And then he got angry and dropped his club on the ground. It bounded along, it cut into the ground as it bounded along. Coyote was scratching away at a hole in the ground. "What did you get angry for, my friend?" (said he). He was digging away there when it came bounding along and just cut him in two, it killed him. Badger was scratching away at a hole in the ground over there, but that (club) slid off of his back just as he was getting into his hole. It is on account of that that there are these mountain peaks.

It is finished. That is all there is of my tale.

5. The Releasing of the Corraled Buffalo.[18]

Crow was living there together with his boys. He dwelt in a buffalo-hide tipi and was keeping buffaloes shut in. Coyote was also living at that place together with many others, and they were starving with Coyote. Now they were having a snow-ball contest together with Crow's boys. One of Coyote's people having been hit with a round lump of fat, he took it up; it turned out to be a round lump of fat with which he had been hit. They were finished with what they were doing, they had been having a snow-ball fight. Coyote spoke of moving away with his people, and then Coyote talked, he talked to Weasel, "You indeed, when we start in to move away, will keep walking around at this same place, after having turned into a little pup at this abandoned camp. It is those Crow boys who will take you up." And then they started to move away, and yonder then they camped. And then the (Crow people) proceeded to the abanddoned camp. They found a little pup at the abandoned camp. They took him to their own house and they fed that little pup. And then the sun began to go down, and that little pup remained there.

Now it began to be dark. Having taken off a flat rock which was inside the house, one of them then took from down in there some

ɥna·'x·ti' qwĭ"ĭ'p·ïga qʊ'dju'n' tʊˣqu"ai'. pA'dja'uwuvǫwąɥnti ťuu'mxpïga qʊ'dju'nt'quavɪ'. t'qa'q·aumpuǥaik·ǂ. ɥmuc ʊ·'vʷaiyauq·' tɪqa'q·'pïǥaik·ǂ tuγwa'n uru'. sarɪ'djuwatc ɥ'' punɪ'ķ·arɪp·ïǥai'm' sarɪ'djuwat·ɪ'qa'u'wɪ'ķei uru'' pavɪ'd·jɪts ɥ''. ɥmuc ʊ·'vʷaiyauq·' tɪqa'q·ɑmaq·ʊpïga. ö'pa'q·adj uru'' tiwą'ǫ·'pïga. tiwa'q·umaq·ʊ-djɪk·ǂ qwᵊ'avɪ'ǫ·wpïga.[35] ɥmuc ʊ·'vwaiyauq· öˣqɔ"a·ǫ·wpïǥa. ɥwac ʊ·'vʷaiyauq·' sarɪ'djuwatc ɥ'' pavi'tci·ts· t'qa'u'wɪpïǥa. uva'nduxpïga ö'pa'q·adj uru'' pa·'vi·djidj ɥ'' tiwa'ɥp·u'aiaq· uru'' tsa·'p·'ˣgwa·ŋ'-pïǥa. ɥmuc ʊ·'vʷaiyauq·' qʊ'djum ɥ'' pini't·ux tsɪpɪ'k·wpïga. pa·'-manïn·ɪ pini't·ux tsɪpį'ʊˣpïga.

ɥmuc ʊ·'vʷaiyauq·' ta·"vɥnɪʊˣpïga pini't·uγwa'm uru'' tsɪpį'ɥma-ǫ·uq·' ta'ǫ·ʷïndjiw u'mA. pa·vi'djidj ɥ'' o·'p·ąɥxpïga nɪwɪ'ndjɪts-qa'wɪts'. qatc' paa'iʊpïgaic qʊ'djum u'mA puni'k·wᵊ'aiq·ɥ' yoγo'-vʷudj ɥaį qanɪ'vändux. ɥwac ʊ·'vʷaiyauq·' yoγo'vʷudj ɥ'' ampa'ro-oq·ʊpïga tɪγi't·ᵉʊ'pïiŋqum uru''. ïvʷi'arauʷ anta"wɑn a'iķ·a·, tʊ'ca'γarïm puŋgu'gʷaip·ïga. puŋgu'auɸʷ tsa'a'ip·ïǥai'ŋ' yoγo'vʷudj ɥ''. qʊ'dju'ntɪnąɥ'pïga qʊ'djɑ'm' qa p·a'iʊpïǥaic ma·nu'q·ʷop·'. maγwa'ndɪ·ⁱk·'pïǥai'm' qɔγɔ'ip·ïǥai'm' ma·nu'q·ʷop·'tuxw yoγo'vʷutc qa'tc' pAˣqa'p·ïgå'ⁱ. ǫ·"ŋ' qatc' wĭ"nɥ'pïga'ⁱ. cö·'ⁱp·ï' nɪŋga'i'ʸai' pana'u'wïnauwaγaip·ïga pana'ɑ'wïnauwą u'R ï'mAcïŋunumpuga' yoγo'vʷudj ɥ'' puŋgu'v'anauvʷ ɥwa'į' tʊca'γarɪum·ɒan ɥwa'į'. qa'tc. pAˣqap·ïga'ⁱ.

6. A Ghost Woman robs Mourning Dove of her Son.

ayö·'v ʊ·'va qanɪ'yaip·ïga[36] manu'q·ʊtĭmpu'ɪ'vɪäs ini'numpuga t'qa'n·umpuga. ɥwac ʊ·'vʷaiyauq·' towɑ'tcɪyauvʷ ɥwa'i' wadjɪ'ǫ·ɥ'-pïǥa cö'inɪ badjɪ'tcɪ'ŋ ura'p·ïga. wa·'q·unan·ɪ pi'c·ⁱ'oaγaip·ïga ɥwac ʊ·'vʷaiyauq· a'.iöv ɥ'', qarɪ'A, ma'ip·ïga towɑ'tcɪwavʷ ɥwa'i' tɪga"ʸwaiyɛ'.[37] ɥwac ʊ·'vʷaiyauq· ʊ·va paγa'nʸ·'ˣpïga ɥmu'ɸA towa'-tcɪwavʷ ɥwa'į' pɪ'tc'pïga sö·'v'önɪp·ɪ. inindj ara", ma'ipïga u'vʷai-yauq·'. punɪ'ķ·aivą·n', ma'ip·ïga. qa'tc', ma'ip·ïg ɥwa'c padjɪ'tcɪ 'ɥ''. ɥwac ï'p·ïŋqarïgaip·ïga, Aˣqa'jaŋo'ŋ' punɪ'ķ·aivą·n'. ɥwac ʊ·'vʷaiyauq· ɥwa'ruwąɥ'pïǥai'ŋ'[38] tc'xa'ť·cɪav[39] ɥwa'į'. ɥwac ʊ·'vʷai-yauq·' qwĭ"ĭ'p·ïǥai'ŋ' punɪ'ķ·aip·ïǥai'ŋ'. ɪ'n·ɪ arať·ïm uŋgu[40] 'ara"ᵃⁱ', ma'ip·ïga. qwĭ"ĭ'k·wpïǥai'ŋ' tc'xa'iť·cɪąv ɥwa'į'. ɥwac u'vac qarɪ'-p·ïga. ɥwac ʊ·'vʷaiyauq· a'yöv ɥ'' pa'ik·wɪpïga tɪga'vɪyɪǥ[41] uru'' pɪ'djɪγwaṗ·ïga qanɪ'vavʷ uru''. pɪdji'ᵘp·ïtcan' qugɥ'ąq·ʊ qwĭ"ĭ'ǫ·ɪŋ' tc'xa'iťcɪ'mʷ ɥ''. qa'tc', ma'ip·ïg ɥwac, ɥ'ŋʷan ʊ·'vai' cö'v'önɪp·ɥ'' tc'xa'iť·cɪan' qwï·ĭ'ǫ·wa'ᵋ. ma'id'an xgw[42] a'ik·', mą'įʊˣdj uru''

buffalo meat. He took many pieces of buffalo meat from inside of a parflèche. They started in to eat it. Now they were eating the meat when it was night, and the little pup sat looking at them, the weasel who had changed himself into a pup. And then they were finished eating and closed up the hole. Having finished with closing it up, they started to go to bed, and then they fell asleep. Then the little pup turned into a weasel. The Weasel went to that hole and took off its lid, he opened the hole. And then the buffaloes came out from inside, every single one of them came outside.

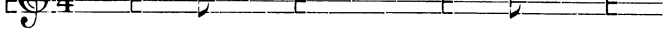
Now the Crows all woke up after the (buffaloes) had all finished coming out. The Weasel went off in yonder direction, having turned into an Indian. The buffaloes were innumerable when he went off to Coyote's camp to see. And then he told them about it. "Buffaloes are innumerable in every direction," said he then. And then Coyote ran out of his camp and shouted out his announcement while they were all starving, "Let us all be off, my friends!" He had a horse that was white, and Coyote caught his horse. They started to hunt buffaloes, buffaloes were innumerable in all directions. They pursued them, they killed them in every direction. Coyote did not kill any, his arrow did not go through. As arrow-points he had cottonwood leaves and his arrow-points would always bend. Coyote on his white horse did not kill any.

6. A Ghost Woman robs Mourning-Dove of her Son.[19]

Mourning-dove was living there. She used to gather and eat all kinds of seeds. Now she went off, leaving home her little boy, and there was one little daughter of hers; two in number were her children. And then the Mourning-dove said to her children, "Do you two stay here," as she went off to gather seeds. And then a Ghost Woman[20] was walking about there and arrived where the children were. "Of what kind is he?"[21] said she then (to the little girl). "Let me look at him," said she. "No!" said that sister of his. That one kept on asking, "Hand him over, let me see him." And then she gave her younger brother to her. Then she took him and looked at him. "Indeed he is of the kind that I thought," said she, and she took away the younger brother. Right in that same place was that (little girl) sitting. And then the Mourning-dove came home after she had gathered wild seeds. She arrived in her own house. "My nipples are swelling up with milk, bring your younger brother over here."

wɪˈtiˈravɪpˑïgaiˈŋˈ padjɪˈtcɪavʷ ɥwaˈįˈ. ʊˑˈvac yaγaˈnˑumpïga aˈiötcɪv ɥˈ.

cöˑˈvˈǫ̈nɪpˑ ɥˈ towɑˈtcɪa ɥwąˈįˈ nanaˈqˑʊtɪpˑïga. ɥwac ʊˑˈvʷaiyauqˑˈ daˈwaˈtcɪtcˈqauˈwɪpïga tiˈnavurunumpïga tïˈˑa ɥwaˈįˈ pᴀˣqaˈqˑaiˈ cuˈmbaikˑɪnïmpïgaiˈmˈ. pɪˈtcˈqaˈŋ uruˈˈ cöˑˈvˈönɪpˑ ɥˈˈ nöˑˈvɪunumpuga'ⁱ. ɥwac daˈwaˈtcɪgai uruˈ avɪˈnˑïmpïga. ɥwac ʊˑˈvʷaiyauqˑ uˈwaˈpˑaˈnaŋ[43] uruˈˈ sɔˈaˈqˑampɪdjɪˑnïmpïga yoγuˈtˑʸpɪdjɪnumpugaiˈŋˈ. ‘ ’ ‘ ’ ‘ ’ ‘ ’,[44] maˈikˑunumpuga cöˑvˈönɪpˑ ɥˈˈ yoγuˈtˑɪŋgaiˈŋˈ. aiöˈv ɥˈˈ yaˑaγaˈnˑumpuga.



to- wat- tǫ ya·kˑˈ to- wat- tǫ ya·kˑˈ,

maˈinïmpïga. ɥwac ʊˑˈvʷaiyauqˑˈ tiˈnaˑqˑwɪpïga uˈvandɑx tïˑˈᴀ pᴀˣqaˈpˑïga tɪγaˈnʸˑˈˣpïgaiˈŋˈ. qwanaˈntc ɥwaˈɸᴀ pɪˈtcˈpïga. nɨˑˈaqˑ ɑˈc cɪnaˈnťcɪmˈ, maˈipˑïga. ɨˈn aiķˑ aˈimˑɪanˑɪ nɨˈ yaγaˈr ɥwaiˈ tïˈcˑainˈ. ɥˈˈᵃq ɑˈcˑ yaγaˈmˑɪnd ɥˈˈ pɪeˈdjɪˈᴍˈ. cöˑˈvˈönɪpˑ ɥˈˈ ɻmʷɻ̈ˈˈ qwɻ̈ˈkˑwɪpïgàntɪ wïˑˈtˑïc. ɻmʷɪˈiˈ gue maŋaˈiac tɪvʷɪˈtcˈ paˈaˑŋˈ pïgaˈvaɪˈ. ɥwac ɥnɪˈpˑugaiˈŋˈ ɥnɪˈmˈᴍᴀˣgupˑugaiˈŋˈ. ɥwac ʊˑˈvʷaiyauqˑˈ q̇waˑnaˈndj ɥˈˈ pɪˈduˈmandɪauvʷ ɥwaˈruwɑpˑuga.[45] ɪndj araˈˈ wᴀˈtsɪˈγɪŋgɥˈ uruˈˈ navɪˈmɪduxw wɥnaˈinˑɥwaįˈ. nɨwuˈmbɪ ɥnɪˈpˑïgaic ɥwaˈruˑwapˑugaic navɪˈmˈduγwaˑqˑ uruˈˈ tɪraˈvɪnˑɥwai wᴀˈdjuˈŋˈqʷąˈ uruˈˈ. qɔvaˈˈcavï ɥnɪˈpˑugaic. ur ura maˈipˑïgaic, wᴀˈdjuˈŋˈqʷąˈ uruˈˈ naviˈmˈduˀwaˑqˑˈt ɪrɑˈvɪnˑɥwąįˈ. uˈˈvʷaiqˑuc ɥwaˈruwapˑuga cɪnaˈnˑtcɪavʷ ɥwaˈįˈ. ɥwac ʊˑˈvʷaiyauqˑˈ tivʷɪˈdj baˈantïmʷaˈŋˈ pïgaˈpˑïga. pɪˈdjɪgwaitc uruˈˈ pɪɛˈdjɪɑvʷ ɥwaˈį ɥwaˈvatcux mʷɑn ʊˑˈvaiyauqˑˈ tɔγɔˈqˑˈqwᵊˈaivänɪamˈ tɔγuˈtcɪvatcuˈγwam ɥwaˈįˈ. ɥwac ʊˑˈvʷaiyauqˑˈ paˈikˑɥˈpïga maˈimˈᴀˣguqˑwaˈŋ uruˈˈ qwanandj ɥwaˈįˈ. ɥwac pɪˈdjɪgwaˈpˑïga.

ɥwac ʊˑˈvʷaiyauqˑˈ söˑˈvˈönɪpˑ ɥˈˈ oˑˈṗˑąɥˈpïga uvaˈndux ʊˑvaˈ pɪˈdjɪgwaⁱˈpˑïga. ɥmuc qᴀˈgaˈʀpïgaiˈm ɥwaˈvɪnaˑγɑc. tˈquˈav uˈʀ baˈaˈndïmˈ qoˑˈˈavaqˑ ɥwac uvaˈq̇ˑ ɻnɪˈmxcupˑuga. ąaˈcɔqˑuvïˑˈaiyauɸʷ tʊˑˈṗˑɪˈnapˑïga ɥmaˈq̇ˈ qa waˑaˈitˑinɪaṗˈ tsiˑˈɥnɪŋgɪmˈcupˑuga. ɥwac ʊˑˈvʷaiyauqˑˈ wïgʊˈmˈcuamˑantiauɸʷ tʊˑˈpˑɪˈnapˑïgaic ɥmʷaqˑ ɥnɪˈˑpˑïgaic. qatc uvʷaˈitˑɪnɪaṗˑ uraˈṗˑïga. qïˈmaiäc tʊˑˈṗˑɪˈnapˑïgaic ɡatcuˈˈaťˑʸpïgaikˑˣ tɔγʊˑˈvʷaitˑɪnˑɪ uraˈṗˑïga ɥmʷaqˑ tsïˑˈɥnɪŋgɪpˑïga.

"No!" said that one, "it is the Ghost Woman that has taken my younger brother and gone away." "I did not tell you to do that," so crying out, she knocked her daughter down and killed her. In that same place Mourning-dove kept crying.

The Ghost Woman raised the boy, and then he grew to be a man and used to go around hunting. The deer that he killed he always left behind. When he arrived home, the Ghost Woman would always carry it home on her back. Very quickly she would come home with it. When he was a grown up man, he used to lie down. And then, after arriving, she would sit down super penem ejus. Cum domum rediisset, consuevit eum facere sesum copulare. "H', h', h', h',"[22] the Ghost woman would say, cum eum fecit secum copulare. Mourning-dove was wont to cry, "Bring back my boy, bring back my boy," thus she kept saying. And so he went hunting, killed a deer yonder, and cut it up. Eagle arrived where he was. "I, indeed, am your maternal uncle," said he. "What is it that is thus always crying? I am always thinking of that," (said the boy). "Indeed she who is wont to cry is your mother. The Ghost Woman is she who carried you off long ago. You indeed shall put away that (deer) very high up." He did so with it, he finished doing with it (as he had been told). And then the Eagle gave him some of his own soft tail feathers. "This is what you should throw behind you when she catches up." He also took a liver and gave it to him. "You must throw it behind you when she catches up." He also gave a stomach. Again then he said, "When she catches up you must throw it behind you." Just that number of things he gave his nephew, and then very high up he put away the (deer). "After getting home to your mother, you two are then to run away to your mother's father." And then he started back home, the Eagle having finished telling him these things. He arrived home.

And then the Ghost Woman went off in yonder direction to that place, and she arrived there. The two of them, (Mourning-dove and her boy), ran away after she had left. The meat that was high up on top of the (tree) she there tried to get in vain. She plucked out one of her arm-pit hairs and tried in vain to reach it with that, but it was not long enough. And then she pulled out one of her pubic hairs and with it she did as before. It was not long enough. She pulled

manɔ'q·ɔ ɥnɪ'ɥmaq̇·ʊtsɪk·ɤ 'nɔ'q·ʊpïgaik·ɤ qǫ̈·'inʸɤpïga. pɪ'djɪ·gwaiǩ·a uru", uva'c a·vɪ', ma'ip·ïgain·ɪ. sanα't·uγu'aiya'ŋ' wɥnɪ'·ɬ·ɬɥˣpïga. ɥwac ʊ·'vʷaiyauq· uva'n" cö'a'q·'pïga uva'n'dux pɪ't·Apɪk·-ʊpïga. ɥwac ʊ·'vʷaiyauq· avʷï'c ɥnɪ'p·ïga uvä'ndɪ' punɪ'ǩ·aip·ïga cana't·uγu'a'ŋ u'R wɥnɪ't·ɤǩaip·ïga sǫ̇·'ɥ'ŋ u'mA pA'ba'ɬcaiǩ·aip·ïga.

ɥmuc ʊ·'ṗ·ąɥ'pïgai'm aiö·'tcɪw ɥ'' towα'tcɪ'γwai'v ɥwa'į' toγo'·q·ʊqw'aip·ïgai'm'. ɥwac ʊ·'vʷaiyauq· o·'ṗ·ąmA nana'q·oap·ugai'm' ma'ip·ïgaik·ɤ ną·wa'i'am uru'' o·'ṗ·ąɥ'pïga cö·'v'ɥnɪp· ɥ''. ɥmuc ɥni'tcɪyaip·ïgai'm' ɥmuc ʊ·'vʷaiyauq·ʊ pɪmɪ'vunɪǩ·aip·ïgai'm'. wA'tcɪ'x·pïgai'm'. p̈ïŋga'sampA towa'tcɪn', ma'ip·ïg ɥ'wac ʊ·'vʷaiyauq·'. tɪvʷɪ'dj uxdjɥ'ˣpïgai'm'.[46] ɥwac ʊ·'vʷaiyauq·' pɪ'tu'vʷ uru'' cį̈na'iȧv ɥwa'į' pą·'ruwaq·ain'[47] wɥna'ip·ïgaik·ɤ. paγɪ'n·ax·qaRpïga qa ṗ·unɪ't·Apuga'ⁱ wA'djɪ'x·ɪǩändï'mʷ ɥ'' m'ą''pïga qatc a·''wɪpïgain·'ɪ ɥwa'vatc' m'ą''qwᵊaip·ïga. urïc ʊ·'vʷaiyauq·' punɪ't·Apïga ɥwac o·'ṗ·ąɥ'pïgaic. pïŋgą'ɥnɪ'wɪaⁱ' towα'p·utcɪn', ma'ip·aγaip·ïg aiʸö·'v ɥ'' towa'tcɪavʷ ɥwą'į'. ɥmuc ʊ·'vai pɪmɪ'vunɪǩ·aip·ïgaicⁱï'm'. wAˣdjɪ'x·ɪpïgaic'ïm' wA'dju'ŋ'pïgaic'ïm'. ɥwac ʊ·'vʷaiyauq·' nɪwu'm·bɪ uru'' tɪra'ɸɪpïgaic'ɪk·'. pavï'mbara'ciɥ'pïga ma·nɔ'q·wop·'. ɥwac ʊ·'vʷaiyauq·' cö·'v'unɪp· ɥ'' uva'n'dux qwɪ'ba'mbɪtc'pïga. ǫ̈'', ma'ịʊ'pïga ɥnɪ'p·ïga nan·a·'γan·ɪ ąnɪ'p·ïga mą·'wavanɪp·ïga nan·a·'γan· ɥnɪ'mʊcup·uga. ʊ·'ṗ·ąɥ'puǥ ɥwac. pïŋqą'ɥnɪ'wɪaⁱ', ma'ip·aγaip·ïga a'iö·v ɥ'' towa'tcɪavʷ ɥwą'į'. ɥmuc ʊ·'vʷaiyauq·' pɪmɪ'vunɪǩ·aip·ïgaic'ʸïm' wAˣtcɪ'x·pïgaic'ïm'. wA'djü'ŋ'pïgaic'ïm'. ɥwac ʊ·'vʷaiyauq·' ḳʷövä'c·avï uru'' wɥna'ip·ïgaic. ɥwac ʊ·'vʷaiyauq· ʊ'vandux kwɪ'ba'mbɪtcɪ'gwap·ïgaic tümbüi''aγavatcux tümbüi'wu·wiyuaγaip·ïga. gatcɪ'q·A tA'tï''wɪnap·ïga'ⁱ.

o·'ṗ·ąɥ'pïga. urï'c cɪna'ndjɪa' ɥwa'į' qwana'ndj ɥwą'į ɥwa'ru·waq·ain' tʊ'bwi'k·ʊpïga. ɥwac ʊ·'vʷaiyauq·', pïq·ą'ɥnɪ'wɪaⁱ'[48] toγu'tcɪvatcu'γwaɪnʷ ɥą'į'. ɥwac ʊ·'vʷaiyauq· wAˣdjɪ'x·ɪpïgaic'ïm' tɔγɔ'äv ʊ·'va qanɪ'yaip·ïga[49] bïŋą·'vatcu'γwa'm ɥ'' ɥnɪ''wɪain'. ɥwa'v'am' pɪ'djɪ'γwaip·ïgai'm' ɥwac qarɪ'p·ïga. ɥwac ʊ·'vʷaiyauq·' quna'vɥna·γaiɸï' yɥną'ɥ'pïgai'm'. ɥnɪ'ɥmaq̇·ʊdjɪ'm uru'' kwci·''Aˣ·pïgauv ɪmɪ't·ux wɥna'ip·ïga w'a''ŋ u'r ï't·ɪrava pïrɪ'Rqarip·ïga[50]

out still another one and patched it on to the (first hair). It was just long enough, and with it she knocked down the (meat) as with a stick. When she had finished doing all this, she carried the (meat) home on her back and returned. When she arrived home, "In that same place he lies," thought she. Her pitch-copulator he had stuck up in the ground.[23] And then she sat down on it and jumped up and down upon it. Then she was finished with it and looked there at her pitch-copulator (which) he had stuck up. (Part of) her lungs remained clinging to it in shreds.[24]

The two of them had gone off in yonder direction. The Mourning-dove together with her boy had run away. And then she followed tracks in pursuit of them. The Ghost Woman found their tracks and started off along there. They were travelling along, and then they looked back. She nearly caught up with them. "Keep on a bit faster, my boy!" said the (Mourning-dove) then. She had all but caught up with them, and then the soft tail feathers which his uncle had given him he threw away. It turned foggy and she who had almost caught up with them was unable to see and got lost. Things were as though invisible to her, and she lost her way. And then it cleared up and she started off again in that direction. "Move along faster, my boy," said the Mourning-dove to her boy as she went along. Again the two of them looked behind from there. Again (the Ghost Woman) was coming up close to them. She caught up with them. And then he threw down the liver and it turned to smooth ice all over, and then the Ghost Woman fell down on it. "Ö' !" she cried out. She tried to go on, she tried in different directions. She crawled about in different directions, but it was in vain. She started off in yonder direction. "Move along faster," said the Mourning-dove to her boy as she ran along. And then the two of them looked back again, she had nearly caught up with them again. Again she caught up with them. And then he threw away the stomach. And then there she fell down again on to where it was rocky, for there arose many rock canyons. She could not go through it.

She started off in yonder direction. Those things which his uncle, the Eagle, had given him were used up. And then she (said), "Move along faster to your grandfather." And then the (Ghost Woman) again now caught up with them. Rattlesnake was living there, to whom they were proceeding. At his place the two of them arrived, and he was sitting there. And then he put the two of them inside of his sack. When he had done this with them, he threw off his

ɥwac ʊ·ˈvʷaiyauqˑˈ pɪˈtcˈpïga marɪˈn·aɣantˈïmʷ ɥˈˈ. aɣaˈp·atcaˈm ɥnɻˈʊˈ, maˈip·ïga tɨvʷïˈaŋgaiˈŋˈ tɔɣɔˈav ɥwąˈɻˈ . ɪväc uruˈˈ ɥnɪˈvörïq·umbatc ɥˈˈ, maˈip·ïga tɔɣɔˈav ɥˈˈ. tɨvʷïˈaŋgu ˈɥruˈˈ sövˈˈv'ǫ̈·nɪp· ɥwąˈɻˈ. ɥwac ʊ·ˈvʷaiyauqˑ, ïmb araˈˈ, maˈip·ïga. ˈwˈaˈïˈaŋ uruˈˈ maˈitcɪg uruˈˈ yɔɣuˈt·ˣqup·ugaiˈŋˈ yoɣuˈp·ugaiˈŋ ɥwaˈc. urïc ʊ·ˈvʷaiyauqˑˈ qanɪˈˈŋ uˈʀ tsunuˈwɪgɪp·ïga. ɥwac ɪʸɛ·ˈtˑuˈwatɛɪauɸʷ djadjaˈuˈwɪnauˈwɪap·ïga ɥmʷą̈·ˈc wɥnaˈip·ïgaic. wɥnaˈiḵ·aˈm uruˈˈ, ǫ̈ˈˈ, ąɻʊpïgaiˈmˈ. ʊ·ˈˈvai marɪˈn·aɣaiḵ·ainąn ɥˈˈ. qaˈtcˈ, maˈip·ïg ɥwaˈc, mąˈɻmɪasambaq· ɻqˑïˈˈ nɻˈ·naiˈ sʊ·ˈqˑʊpɪ manɪxˑʊ. qanɪˈŋ uˈʀ tsunuˈˈwɪgɪp·ïga. inɪˈtˑuɣwaˈ qanɪˈˈm iˈntcˈ tcunuˈwɪgɪˈ, maˈip·ïg ʊ·ˈvaiyauqˑˈ söˈˈv'önɪp· ɥˈˈ. qaˈtcˈ, maˈip·ïg ɥwaˈc. ɻˈnɪmɪasambaq· ɻqˑïˈˈ nɻˈ·naiˈ sʊ·ˈqˑʊbɪ manɪxˑʊ, maˈip·ïga tɔɣɔˈav ɥˈˈ. tsɪpɻˈʊˈpïga. tsɪpɻˈʊˈts uruˈˈ marɪˈp·ɥąqˑˣpïgaikˑˣ. ɻmʷïˈi guc araˈˈ nɻwɪˈndjɪ ambaˈɣauxˑʊ oˑˈṗ·ac maˈiväntɪ tümbaˈi amaiˈ.

avʷïˈc ʊ·ˈˈvai ɥmuˈc nɻwuˈrɨgaip·ïgaiˈmˈ. avʷïc uˈʀsambaqˑˈ.

breech-clout and sat pene nudo pendente. And then she arrived, running after them. "In which direction did they go?" said she, asking the Rattlesnake. "They must be going right around here somewhere," said the Rattlesnake, when the Ghost Woman had asked him. And then, "What is that?" said she. Pene conspecto eum fecit secum copulare; copulavit cum ea. That house of his began to draw together. He kept throwing out his belongings (in order to save them) and he threw out also the two of them. When he had thrown them out, "Ǫ' !" they two cried out. "Right there are the ones that I have been running after," (said she). "No!" said he. "Indeed it is merely wont to be that way whenever I do something."[25] His house drew together. "Get away! This house of yours is drawing together," said then the Ghost Woman. "No!" said he. "Indeed it is merely wont to do like this whenever I do something," said the Rattlesnake. He got out. When he had emerged, he closed up the hole. "You indeed are the one that will be talking back from the height of the rocks whenever a person talks."[26]

It is finished. At that point the two of them revived. It is finished, that is all there is to it.

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7. The Woman that ran off with a Herd of Wild Horses.[27]

A man noticed that whenever his wife went off to dig for roots or gather berries or do any other work appropriate to women, she always rode the same stallion. At first he thought nothing of it, but by and by he became suspicious. One time he noticed a horsy smell about her, the smell of horse urine. He now made up his mind to have her watched the next time she left camp with the stallion.

So when, after that, she rode off with her stallion, he sent one of his relatives after them to watch them unobserved. The man followed them stealthily. By and by they came to a place and stopped. The woman thought she was all alone with the stallion, but her husband's relative was watching them from his hiding place. After a while he heard the stallion whining as for a mare. He saw the woman raise her dress over her head and get down on all fours, clumen protrudens. Equus eam sicut equam conscendit et copulavit cum ea. Her husband's relative hastened back to camp and reported what he had seen.

After that her husband cared little for her. One day, when she

left camp to dig for roots or pick berries, she failed to return. Her husband followed her tracks in order to find out what had become of her. At first her tracks were all alone, but after a while he found that they ran in with those of a herd of wild horses. After some time he came upon the herd and saw his wife among them. She ran about on all fours, neighed, and acted like a mare, cum equis maribus copulans.

The man returned to camp and told the people that his wife had gone crazy and joined a herd of wild horses. The next day a party went out to capture the woman. They lassoed her, but as she continued to act exactly like a wild horse, they let her go. She remained with the herd ever after.

NOTES.

1. Notes to Paiute Texts.

[1] Literally, "Wolf-reciprocally-elder brothers."

[2] So heard for *ɔ(·)nɔ-*.

[3] Doubtless misheard for *paa'iaram.*

[4] Here genitive in force. Genitives, as well as objectives, are regularly expressed in Paiute by objective forms.

[5] So heard for *qanɪ'va'aŋw*, *qani''aŋw*. It is not always easy to hear glottal stops in Paiute.

[6] So heard for *-γa'aim'*.

[6a] Here meaning, "You will eat."

[7] Seems etymologically connected with *paŋwi-* "throat."

[8] That is, "Let me do for."

[9] More properly *untu'q·uφɪ* refers to the two layers of flesh in the back on either side of the backbone.

[10] Intensive of *qwïrɪ'k·ɪ.*

[11] So heard for *tïγɪ'ai'*.

[12] Objective in form. Probably error for *untuq·u'uŋw.*

[13] = *u'qwa'i'*.

[14] Intensive of *na(·)γarɪŋqï-.*

[14a] Analysis of this and preceding words seems uncertain. *yɪ'uχwa·ª-* means "to get a leg;"-' is probably 2d per. sing. subj.; *-yɪ-* is uncertain, unless so heard for present *-yï-*. *ǫnɪ* is doubtless adverbial, "thus, in that way," like *unɪ* below.

[15] *-yuwa-* heard for *-χwa-.*

[16] *-ŋˣ-* heard for *-ŋqï-.*

[17] = *mʷa'iʌcampa'ª*. Its meaning is "That is enough for you! stop talking!"

[18] So heard for *na(·)γuq·wɪŋqï-.*

[19] *-r'ɔ-* doubtless for *-ru'α'-*, interrogative, here, as often, with implied negative force.

[20] For *-tux·wʌqai-.*

[21] *sɔ·''ɪts* is evidently borrowed from English *soldier.* According to Tony it is customary nowadays in telling this myth to use this word here.

[22] This form is hardly correct here. It would be proper in direct myth narrative, but as quoted by Coyote's tail we should expect *a'iɬ·amï.*

[23] = *umʷu'uwa'mɪ miʏu.*

[24] *-q·ï'* for *-q·a-yï.*

[25] This word is not used in non-mythical speech. Its exact translation is doubtful.

[26] Subjective in form. Probably a mistake for objective *-ŋwï'*.

[27] So heard for *nïvʷa(·)uŋwa-.*

[28] This word would really seem to mean "robin," but "flicker" was meant.

[29] Contracted form of *pa(·ª)vï'tsɪn'*.

[30] Significance uncertain.

[31] "Down" means also "west;" correspondingly, "up" is "east." Reference is had to the course of the Colorado River.

[32] Singular number in form.

[33] So heard for *tcaŋwĭk·ɪqwa'i-*.

[34] = *qatcun n-*.

[35] Contracted from *-tsɪ ɪŋa'i'*.

[36] Contracted form of *tĭγï'vʷĭa·ŋ'*.

[37] = *main n-*.

[38] = *-ts·* before *t-*.

[39] Seems to be a rhetorically lengthened form of *ɥwa'iɹcampan'*.

[40] This word sounds less coarse than *wïγï'mpɪ* "vulva."

[41] *k̲a·-* is palatalized form of *qa·-*, due to palatalizing influence of final *-wɪ* of preceding word.

[42] *ɥ* is inorganic, serving as glide between *q* and *ŋw*.

[43] = *ɥnɪ'ŋuts·*.

[44] *thω-* is contracted from *tɔ'ca-* "white."

[45] Second *u* is glide vowel.

[46] Should doubtless be *pavï'a·ŋ*, objective.

[47] Probably misheard for *imi'ntcuχwava·n·ɪa·ŋ'*.

[48] Should doubtless be *-aiaŋ-*.

[49] Very likely for *-mpq'qm*.

[50] For *ɥnɪc·ɯnɪ'a·ŋ'*.

[51] For *'a'ĭc·ɪtcuvʷa·tsɪn aik̲·*.

[52] Song forms. In ordinary prose these two words would be *nïmʷ anɪ'k̲·a'*.

[53] *kwi·mv·ᵘrα-* is not ordinarily used and cannot be interpreted by itself.

[54] Subjective in form, as regularly, because object of imperative.

[55] Apparently dissimilated form of its morphologically more regular variant *pu'u'rairaŋw*.

[56] Frequentative of *naγat·ɪŋqï-*. It is abbreviated from *nana'q·'tɪŋq'-*.

[57] For *amïɔax·-*.

[58] This word is not in ordinary use. *cɪ'pï-* means "to be cold, feel cold;" *qurutca·q·ai-* "to have one's head sticking out (as from water or field of corn)."

[58a] For *pï'pï'-*.

[59] Almost heard as *tïɪ'p·ï*.

[60] Doubly elided form from *ma(·)n·u'n·ɪa-*.

[61] For *pïnɪyuγwɪ-*.

[62] From *nɪŋwĭ-* + *-u(w)ɪt·ux·wA*.

[63] Myth word only.

[64] Said not to be identical with *aa'ikw*.

[65] Literally, "water-waste, water-expanse."

[66] This word is used only in speaking of rabbits.

[67] Very likely misheard for *-γaɪ'cu-*.

[68] So heard for *ɪya'p·ïa'aŋw*.

[68a] So heard for *'ɔaï'*.

[68b] So heard for *uʀ*.

[68c] Assimilated from *aŋ*.

[69] *-myα-* is for *-m'mia-*.

[70] *tïnɪ'aŋqïv^{w}a'amɪ* would be used ordinarily. Diminutive *-tsɪ-* is used here because the word is addressed to a child.

[71] Absolute form *ɔɾa'p·ɪ*.

[72] Assimilated from *aʀ*.

[73] Or *-qwantï-*.

[74] Or *tïv^{w}ɪ'tsɪ-*.

[75] Amalgamated from *i'tc' tɪ'-*.

[76] Ordinarily *-mïx·-*, for *-mïï'-*.

[77] *h* for ordinary *c*.

[78] Myth word for *tɔγɔ'avɪ-* "rattlesnake."

[79] Apparently mistake for *a'ip·ïγa'aimï*.

[80] From *'ini tïγɪ-*.

[81] Meaningless.

[82] Should doubtless end in *-q·w* "it (inv.)."

[83] *a·* is lengthened from demonstrative stem *a-*.

[84] For *iyɔ'vɪ-*.

[85] *tɔha-* for *tɔ'ca-*.

[86] *-e·k·* for *-ɪaq·*.

[87] Properly *ʌ'cɪ'a·-*.

[88] *a·* was heard for *a'a*.

[89] Probably for *-q·arïnɪ*.

[90] For *ïγïʀ*.

[91] *-u q·w-* from *-ux·w qw-*.

[92] *-hampa-* for *-campa-*.

[93] Cf. Sapir, Song Recitative in Paiute Mythology (Journal of American Folk-lore, xxiii, 1910, pp. 455–72), pp. 467, 468 for analysis and another transcription of this "song recitative." The present rendering, which is believed to be more accurate, differs from the earlier one in replacing the rhythmic figure by , further in dispensing with an anacrusis. The quantities of the vowels in this and succeeding songs are not marked, as their time value is always indicated by the notes under which they are placed.

[94] The time drags slightly in this measure.

[95] These words have no ascertainable significance. They are apparently merely a burden that serves the purpose of setting the pace for Gray Hawk's style of singing.

[96] Words in brackets are padders or rhythm-fillers. *uqwaiya*, which occurs often in these song recitatives, is doubtless *u^{z}qwa'iʌ* "that, it" (inv. obj.), with about as much force as "then, indeed, forsooth" might have in analogous cases in English.

[97] Last measure: .

[98] This word is somewhat doubtful, as divided here. Last measure:

[99] Somewhat doubtful.

[100] Last two measures:

[101] Phonograph record 107 (first song). The number, as always, refers to the Paiute phonograph records obtained from Tony Tillohash and kept in the Museum of the University of Pennsylvania. Tony found it far from easy to dictate the song recitatives from the records, partly owing to the intrinsic difficulty of hearing the words, partly because of the lack of fixity in the song-texts themselves. Hence the words as given above, taken down from song-dictation, do not quite correspond, except for the last three lines, to the words of the record, so that it has seemed best merely to indicate the quantities (*ai* may be long or short) and the metrical (not necessarily dynamic) stresses of the syllables, rather than write out the complete musical notation. Prose form of above:

ïv^{w}ï'tcan uv^{w}a' paγ'i'k·wa'^{a} (= *-k·w'ai-*)
ïv^{w}ï'tcanɪ qani'vaγ'ik·w'aiva'
imi'χa'^{a} mava q·a'$_{R}$ï
paiyɪ'k·wä·nɪ tA'cï'p·antïmA.
ïv^{w}ï''ïχa'^{a} qarï'va',
ma'iḵ·an, ïv^{w}ï'' (?), *uv^{w}a, a'ian aik·ǂ paγa'in'nɪχw'aiva·ts·.*

[102] For analysis of song and burden-like words, see Sapir, *op. cit.*, pp. 468, 469. Prose form:

tavɪ'aviχa' tA'cɪ'ŋwayuntaq·aγɛi'.

-gïm and *-γɪŋïm* correspond to *-χai-* and *-γeiyï-* of ordinary prose; added *-m* assimilates *t-* to *p-*, though ordinarily nasal consonants in Paiute have their place of articulation determined by immediately following oral stopped consonants. *-γɪŋïm pavɪ-* and *-gïm pasɪ-* seem to be in assonance. The words of the song as given above, while translatable, have nothing to do with the story, but are merely used to define the melodic sequence characteristic of Gray Hawk's wife. The period, on its second recurrence, begins with *pavɪ-* and ends with *-γɪŋ-a*, thus leading up to the next line.

[103] Unmetrical pause here.

[104] Unfinished period: . Phonograph record 107 (second song). Prose form:

aγa'n·wä'tsɪ' a'iḵ· an·ɪ'χa'
aγa'ʊp̣aŋqw'aivä'tsɪ' a'ik·ǂ.
ïv^{w}ï'n·ɪχa'^{a} nï'' *imi'ŋw'ainɪ*
yaŋwi'n· imi'ŋw'aimpa·n·ɪχa'^{a}
nï''^{ǂ}.

[105] Coalescence of *'aik·ᵻ qarï''ᵻ*.

[106] Phonograph record 107 (third song). For melody, see p. 414. Note unfinished period. Prose form:

a'itcanɪ nɪŋwï''a·t·ɪ'qaŋ'ᴡɪ
qwa·'q·waiŋᴜcampan nï'ni'.
a'itcanɪ qwa·'q·waiŋᴜcampan
imi'n tɔ'ca'p·ayaγant i'mɪ.
ïvʷɪ'yaγap·ï nï'ni nɪŋwï'aiyanɪ
qwa·'q·waiŋᴜtu'ᵅ.

[107] Perhaps misheard for *ma·n·ɔ'q·oaq·'*.

[108] For *tɔ'ca-*.

[109] *-tɔ'ɔγɔi-* for *-tu'αγw'ai-*.

[110] Phonograph record 108 (first song). For melody, see p. 414. Note division of word for "toad" between two periods. Third period is barely begun. Prose form:

ïvʷï'tcan uŋwa'vantux·ᴡᴀqw'aiŋumpa',
ma'iyan aiḵ·, *uŋwa'iac·ᴜ pïmpï'n'ua-*
vuγaip·ï uŋwa'ɪᴀ.

[111] Phonograph record 108 (second song). For melody, see p. 414. End of second period without connecting *-ïm*.

[112] For *ɥnɪts· tu-*.

[113] Slight drag in time caused by short syllable *'ai-*.

[114] Phonograph record 109 (first song). For melody, see p. 414. The song as recorded on the phonograph has two complete periods, the last line as given above being expanded into two. Prose form:

a'itcan· aγa'n·ɪŋᴜ, a'itcan· aγa'n·ɪŋᴜ.
uŋwa'c· ɥn·i·'yantcan anɪ'ŋunɪ piŋwa'n uŋᴡᴀ.

[115] From here on the song texts are given as recorded by dictation, not as first sung into the phonograph. This is owing to the great difficulty of hearing the exact words traced by the machine and the quite needless expenditure of time that would be necessitated by the attempt to unravel them, an attempt that would not altogether succeed at best. The song-words dictated when the myth was actually taken down were sung to the appropriate tunes and are therefore quite as typical of the style of narration as the words recorded on the phonograph.

[116] Recorded as *uvʷa'ani·'ɪ*, which would prevent the line from scanning unless the final *uqwa'iya·* is eliminated.

[117] Prose form:

nï''uŋw arɔ''ai' mʷa'nɪŋumpantï
uŋwa'iac·ᴜ pumpu'n'nuavïγaip·ï uŋᴡᴀ
uvʷa·'nɪ watci'k·ɪχainɪ qa'nɪ ᴜᶻqwa'i'.

[118] To be understood as *iyu'p̣·an nïŋwa'* "through-here-(go-) me me- with;" or, more probably, as *iyu'p̣·a' nïŋwa'* "through-here-(go-) thou me-with."

[119] Read *a'iḵ·aru'amɪ* "did I say to you?"

[119a] = *naŋwa''ai-*.

[120] = *qwaia'ŋqwᴀpatcuγwa'aq·wa-.*
[121] Song form for *'u'rïa'-*
[122] Note unfinished period. Prose form:
ïvʷï'yaγap·ɪ'
nï'nɪᴀ
qwa·'ŋuťuava·mpï·n
ïvʷï'raŋwᴀ nį̈'nɪ' ma·'γarïrïŋwa(i)yan
u'a'xaruγw a'ïv unɪ'ŋumpa'
qwaiya'ŋqwᴀpatcuγwa·q·anɪ
nį̈'nɪᴀ pᴀ'pa'q·aŋumpa·nɪ.
[123] Properly *narï'γwi·nᴀ'pïŋw aru''a(i)ʏï.*
[124] From *u(w)a'-.*
[125] Prose form:
a'ɪťca·ŋᴀ pïmpï'n'nɔavïγaip· aŋ
u(w)a't·ux·wᴀ ts·ka'n'na' cɪna'ŋwaɸɪ.
ïvʷï'nɪ qumu'ntïaʀuqwantïᴀ
mava'ŋwɪtux·wᴀ wïn·a'inɪ,
ma'i(y)an aik·ɤᴀ,
cɪna'ŋwav i'mɪ wïn·a'in ava'ŋwɪtux·wᴀ.
ïvʷï'n·iχa'ª mava'ŋwɪtuγwanɪ
wį̈n·a'inɪ, ma'i(y)an aik·ɤᴀ.
[126] From *ųmu'ŋw'aiyï'ŋwa-*
[127] From *narï'χwɪ·nᴀpïŋw.*
[128] Last period but barely begun. Prose form:
cɪna'ŋwav u(w)a't·uγwatca·mï
ma(i)ya'ŋ am·ï'ŋw'aintca·ŋᴀ
maŋa'c·u pïmpï'n'ɔavïγaip· aŋᴀ
qatcu yura'vaŋwa'ait·ïm'.
ïvʷï'n·iχa'ª mava'ŋwɪtuγwanɪ
tsɪŋwɪ'c·anɪ, ma'i(y)an aik·ɤᴀ,
cɪna'ŋwaɸɪ.
[129] Equivalent to *mʷa'uṗa'.*
[130] = *am·ï'ŋw'aic·u.*
[131] The metrical phrase here ends in the middle of a word. This is not usual and is probably to be considered a fault in style.
[132] Prose form:
qatcu'aŋᴀ yuŋqwɪ'ṗ·aŋwait·ïm· aro''ª
pïmpï'n'ɔavïγaip· aŋᴀ.
a'ɪťcaraŋwan·oᴀ qwa·'ŋuťuava·n·ɪ'
a'ɪťcaq·wᴀ cv·'yuc·u piya''ŋwɪ
pïma'raŋ uʀ qwa·'ŋuťuava·nᴀ
unɪ'ŋutsɪn· uru'' pïma'n· uʀ pᴀ'qa'ŋu-
tï·vʷa·n·anɪ maŋa'iac·u pɔmpɔ'n'nɔa-
vïγaip·ï aŋᴀ pïma·'ŋan uʀ
nį̈'ni(y) uŋwᴀ piŋwa'iyanɪ

pïm a·'ŋ uR quna"aγavatcux·WA
tsɪŋwɪ'c·Atï·v^{w}a·nA cɪna'ŋwavɪa·ŋ uŋWA
pïma"aŋwa'ŋWA pA'qa'ŋumpa·na'aŋwa'ŋWA.

[133] Prose form:
qatcU yoŋqwɪ'p̣·aŋwa' ï'mɪ.

[134] Contracted from *a'ɔŋqɔ-*.

[135] One would have expected *-ŋwïnïrï'*.

[136] Song completed in middle of period. Prose form:
aγa'nɪŋuntca'
pïmpï'n'ɔavïγaip· ï'mɪ.
nɪŋwï'γa·va't·ïm, a'iy ïγïr 'aik·ɤA.
aγa'n·ɪχaï' aiḳ· un·a·'γɪYU.
q^{ɤ}ɔrɔ'χwanï'iχain·ɪA
ï'mɪ narï'χwɪ·nap·ï,
ma'iy ïγïr 'aik·ɤA.

[137] Assimilated from *aŋ qa·'γa' = aŋA qa·'γa'*.

[138] Song ends in middle of period. Prose form:
a'itca·ŋ u(w)a't·ux·WA
ts·ka'n'na' cɪna'ŋwav ava'ŋWɪtuγwɑnɪ
tsɪŋwɪ'c·anɪ, ma'i(y)an aik·ɤA.

[139] Prose form:
a'itca·ŋ uŋwa'c·U pïmpï'n'ɔavïγaip· uŋWA
nïχa·'va't·ïm ma'intc uŋWA
ma'iχain· uŋWA pitci'ŋqïrïn· uŋWA
nɪŋwa'n·aŋqWA pA'qa'ŋUtï'.

[140] Song ends in middle of period. Prose form:
nï'ntca·ŋ ïγïr ɳɪ'ŋU
pïmpï'n'ɔavïγaip·ï uŋWA (= uŋwa'iA)
pA'qa'ŋuts·. qatcu imi"ap·A
nį̈'niantca·ŋ ïγïr ɳɪ'ŋU no·'p̣·at·ux·WA (= nï-u'p̣·a-).

[141] Contracted from *a'itcaq·WA qwaia'-*.

[142] Phonograph record 115 (first song). Repeated *ad libitum*. The song has the rather lively movement of a typical round dance. There is a more or less marked stress on the first note of each measure except the sixth and thirteenth. The strongly accented notes of the fifth and twelfth measures slide down very slightly and elusively, toward the end of their duration, without reaching any definite tone; this characteristic peculiarity of intonation is indicated by the disconnected slur. The strongly accented tone of the ninth measure is preceded, instead of followed, by a similar down-slide. Prose form:
parï'yao(w)ɪpaŋwɪtux·WA taŋ'a'nts·ḳan·i'.

parï'yaoip·ɪ "sand-wash" is a poetic word. The normal prose form is *parï's·ɪŋwaoip·ɪ*.

[143] Phonograph record 115 (second song). Repeated *ad libitum*. The length of the second tone and final pause in the last measure are somewhat

variable. There is generally a very brief pause of no fixed length between the repetitions. The proper form of the song-word constituting the text is *tama'ra'aip·a'*, composed of *tama-*[s] "summer" and *ta'aip·a·-* "to stretch out one's feet so as to show the soles." This is supposed to mean: "(Deer's) foot-prints are visible in summer, as though his feet were held out to show the soles."

[144] Phonograph record 115 (third song). This song, repeated four times on the record, was exceedingly difficult to transcribe, both on account of the faintness of the record itself and on account of its baffling rhythmic characteristics. The alternation of four-four and five-four time and the syncopation of the second and third beats of the five-four measures (aside from the first measure of the fourth repetition) are noteworthy features. I should hasten to add that the rendering given for these five-four measures is perhaps not rigidly exact, though the approximation seems reasonably close. There seems to be a fairly regular tendency to abbreviate slightly the proper length of the five-four span. Moreover, in a few cases the final of the measure appears as , , the being sung on an *o-* anticipating the following *otcumi·ka·mimpa: oo'tcu-*.

It is uncertain whether the rather unimportant differences in distribution of syllables and melodic outline in the four repetitions are intentional or due to carelessness. I consider the latter view more probable. The pause between the repetitions is irregular. Prose form:

nɨ'ni(y)a·g·A ma'iŋUqwa·g·anI
U'tcu'm'MI'ḵam·ɪmpa'.

[145] So heard for *pɔɔ'iU'pa'-*.

[146] Repeat as often as desired. For tune, see p. 426.

[147] Repeat as often as desired. For tune, see p. 428.

[148] Form equivalent to *ovʷi'i·U'-*.

[149] Repeat as often as desired. For tune, see p. 428.

[150] For analysis of this "song recitative" and for song variants, see Sapir, Song Recitative in Paiute Mythology (Journal of American folk-lore, xxiii, 1910, pp. 455–72), pp. 460, 461. The exact division into notes varies somewhat from couplet to couplet according to the syllabic structure of the words. Above transcription based on phonograph record 116 (first song); record text and text as dictated, which is given above, are not in exact accord. Prose form of above:

cɪna'ŋwav ïvʷi'χwa·ŋanoA
ma'iŋqïvuruŋum·ɪac·U
uvʷa'ŋwiYU qa'ivava uvʷa·'yɯaŋA,
ma'iyan aïk·ǂA.

The second recurrence of the tune is not complete in this text.

[151] From *cv·'t·ʌcuraŋwa-*.

[152] Phonograph record 116 (second song). The length of the pause between the recurrences varies somewhat. The last measure + the anacrusis do not make up a full ¾ measure. Prose form:

ïna'n·aŋwɪ, ovʷo'q·waγɛi'.

Note the rhyme (*-ŋweᵉ: -γei*) in the song text. The change of *-ŋwi* to *-ŋweᵉ* shows the rhyme to be intentional.

[153] For *qanɪ' a'u'ra'*.

[154] So heard for *maru'ʊqwa·ŋqï-*

[155] For analysis and variants of this "song recitative," see Sapir, *op. cit.*, pp. 461, 462. There are four stresses to each period, coming on the first, third, fourth, and fifth beats; rarely there is a sixth or even seventh beat. The periods are so short that a word is sometimes cut up into two periods, e. g. *aït·ïnɔ·nɔ·sɪ' iya·'ap·a·[vïn·ɪ']* is *ᵃ'a't·ïn·ɔnɔsɪå'p·ʌ* in prose. From phonograph record 116 (third song).

[155a] Prose form:

qatcu'tcan ᵃ'a't·ïn·ɔnɔs·ɪå'p·ʌ, sɪna'ŋwavɪyan uŋw
a'iķ· uŋwa'iʌ piŋwa'ŋwïaraŋwʌ, piŋwa'ŋwïaraŋw u'ŋwʌ,
piŋwa'ʀʊqwaiŋup·ïγaʌqoŋwa'amï.
qatcu'tcan ᵃ'a't·ïn·ɔnɔs·ɪå'p·ʌ. pïŋqa'ųniγaiŋwï'ïmï,
ma'iyan a'ik·ǂʌ, piŋwa'iaraŋ uŋwʌ tï'tï'q·ava·nʌ
pina'ŋqwaraŋwʌ pan·a'x·qw'aiva'.
cɪna'ŋwav uŋwʌ piŋwa'ŋwïaraŋwïʌ tï'qa'ŋ'wɪɬuiq·wᵊ'aip·ïγa',
ma'intcanɪ nɔn·ɔ's·ɪ'.

[156] So heard for *aŋa'ʊp̣a·ŋu-*.

[156a] For the melody of this recitative, see p. 432. Two of the periods (the first two and the last two lines) are transcribed in Sapir, *op. cit.*, p. 460. Prose form:

sɪna'ŋwav ïvʷï'χwa'no uvʷa''
naγu'q·wɪŋqït·uɑm·ɪʌ.
umʷɑ'nɪǂķaim·ɪɑχwar'uan·oʌ
nïmpɪ'ŋwarïtsaŋwap·ɪŋwaxa.iʏʊ.
ïvʷï'χwa'no uvʷa'' *naγu'q·wɪŋqït·uɑm·ɪʌ,*
ma'iyan aik·ǂʌ cɪna'ŋwaɸɪ.
iva·'n aiķ· aŋa'c·ʊ nï' avi'va·ts·.
cɪna'ŋwav ïvʷï'χwa'no uvʷa''
naγu'q·wɪŋqït·uam·ɪʌ, ma'iyan aik·ǂʌ.
m·ʷɑ'n·ɪavim·ɪaγwar'uɑn·ǫʌ
nïmpɪ'ŋwarïtsaŋwap·ɪŋwaxa.iʏʊ,
ma'iyan aik·ǂʌ cɪna'ŋwaɸɪ.

[157] This word is obscure, aside from *uŋwa'c·utca-*. Perhaps it is to be understood as *uŋwa'c·utc aï'ŋwʌ* "he (inv.)-preterit then-he (inv.)."

[158] For analysis and variants of this song recitative, see Sapir, *op. cit.*, pp. 462, 463.

[159] Prose form:
ï'tï'a·n·ɪ aik·ɤ man·ɪ'm'mɪaxa' tʊ'qu'm·umuts·
nɨ'nɪʌ tʊ'qu'm·uru'ɪχai ŋumpa·n·ɑnɪ pʌɤqa'ŋʊtsɪ'mɪ.
ï'tï'a·n·ɪ aik·ɤʌ man·ɪ'm'mɪaxa' nï'ᵘwɪtux·wʌ
wɨn·ɨ'm'mɪaγa' qa'ivai ᵃ'a'uraimɪ'kuts·.
impï'γai' mʷa'va m·ʷarï' amʌ qa'ivai ʌɤqa'iʌ
ma'iχai' ani'kɤʌ nï'ᵘwɪtux·wʌ wïn·ï'm'mɪaγa'.
ï'tï'a·n·ɪʌ ma'ip·aγ'i' pʌɤqa'ŋumpa·n·ɑn i'mɪ
narï'χwi·nʌ'p uŋwʌ, ma'intcu' aikɤʌ, tïvʷa'ts·.
ï'tï'a·n·ɪʌ man·ɪ'k·aiva·nt imi'ʌ tʊ'qu'a·'m itcï'ʌ
tïvʷɪ'p·ï ava''an· avi'χa'.
[160] Assimilated from *aŋ qa·'p·ïγa-*
[161] So heard for *ɥnɪ'ɬ·arux·ʊ- < ɥnɪ'ɬ·arïγu-.*
[162] = *uru''a-.*
[163] So heard for *ïvʷï''ïŋwa-.*
[164] = *ɪva·'ʏʊ cɥ-.*
[165] = *qam·ï-ɔantsɪ-.*
[166] = *pɨnï'ŋw'aq·ʊco'ŋwʌ.*
[167] *-yï- < -yu-.*
[168] = *iyɛ't·ux·wʌ qwau'.*
[169] This is a very puzzling form. It is unvoiced from *piya-n·ɪ-a-* "mother-my-obj." It should normally be *piya(i)-ya-n·ɪ-* "mother-obj.-my," objective suffixes regularly following pronominal enclitics. Tony claimed that *piya'n·ɪʌ* and *piya'iyanɪ* were equivalent forms. In any case, the former is a highly abnormal form.
[170] For *am·u''urai-*, assimilated from *am·ï'urai-*.
[171] Rhetorical form of *u(w)a'nʊ.*
[172] "Doctored;" literally, "said with supernatural power."
[173] *ɬɔmṗɔ'q·ɔivï-* is a myth word. Tony said it might mean "feathers," euphemistically for "pubic hair." "Pay me with feathers" means, by implication, "pay me by copulation."
[174] Exact meaning unclear, but based on *paï'-p·ɪ* "blood." These beings were called *paï'q·wanaŋ'wantsɪŋwï.* They would make a noise so as to cause people to peep. Then, as soon as they said *pa'ïq·wanaŋwa',* those who peeped would die, blood streaming from their mouths.
[175] = *mama''caγwɔi-.*
[176] *-nɪm-* for *-nïm-.*
[177] Myth word. It is based on *qɔ·n·i-* "to return;" *-χɪ-* denotes "hither;" *-n·ɪ'* is probably unvoiced from enclitic *-n·ɪa-* "like."
[178] For *impï'ya·va(i)yï-. impï-* "what?" is here used as incorporated object of *ya·-* "to carry."
[179] *pa'iyïvʷɪmpï'* is a song form for normal *pa'iyïvʷɪmpï.* The normal form for "grow" is *na(·)n·a''ᵃ.*
[180] *pa·-* contracted from *paï-.*
[181] Or, in more fluent discourse, *uwa'ɪ·u q·wa.u'.*

[182] = *tïvʷɪ'tc 'a'tˑïˑ-*

[183] *umˑ*, literally "they," here indicates "he." It is plural in form to agree with distributively reduplicated *momˑǫ'aŋum(ɪ)* "your father," not "your fathers."

[184] Or, in compounded form, *tava'mąwïcˑɪnˑ*.

[185] = *paï-ɔ'nɔ-*.

[187] Or, in more fluent discourse, *tümpʷɪ tˑïnˑaˑ'ᵃvaˑ*.

[188] = *qatcu'ru'aAˣqa'ᵃ*.

[189] = *tsɪ-y'umuχwɪ-*.

[190] Reduced from *tï'tï'ɸʷɪpï-*.

[191] For *-nˑiˑcˑuˑ-*.

[192] *cï'raˑ-* is simply the Indian form of English *Cedar* (*City*).

[193] *maˑ'qˑAsɪ-* is the Indian rendering of English *Moccasin* (*Springs*).

[194] = *-fsɪkˑwa-*.

[195] *pa'iyanˑɪ-* "pan" is borrowed from English *pan*.

[196] Assimilated and contracted from *impï-uru'ɑ-*.

[197] From *naγu'qˑwi-*.

[198] *-tsaˑmï-* contracted from *-tsɪamï-*.

[199] For *pavɪ'tsɪaŋ*.

[200] From *qanɪ*, with ' anticipating following *u'a'xa-*.

[201] = *mˑoa'-*.

[202] Many Southern Pauite myths are characterized by the use of "song recitatives," that is, set melodies to the tune of which the characters of the myth recite their speeches. Not all myths, however, have such recitatives. Thus, the story of "Coyote and Porcupine" (pp. 456–462) was explicitly stated by Tony to be told without recitatives. This may be suggestive of borrowing from the Utes, with whom this story is a favorite and who, so far as known, use no song recitatives in their myths; the mention of buffalo in the myth would also indicate that it is of eastern provenience. Stories possessing song recitatives may be presumed to be of a western provenience. See Sapir, *op. cit.*, pp. 471–472.

Only two myths were recorded with the appropriate recitatives: "Gray Hawk and Toad gamble" (pp. 414–426) and "The Badger People wage War against Wolf and Coyote" (pp. 432–444). The five types of recitative belonging to these myths have been given above. A supplementary set of six recitative types is appended here with references to the myths that they belong to. The speeches are given in the recorded myths in the form of prose.

[203] Cf. "Eagle as Suitor" (pp. 444–446).

[204] For analysis of this song recitative, see Sapir, *op. cit.*, p. 466. Phonograph record 118 (first song). In the text as here given the first and third beats of each measure are marked as stressed.

[204a] Word unfinished. Repeated and completed in the next line.

[205] Prose form:

piya'n'ɪ'pïtsˑ ïvʷï'tcan

tïï'ntuγwɑntïmpaˑnɪ

qam·ï'n·avɪ'ᵃtïq·ava'
ïvʷï'χwa'n·o ivä'ᴀsampᴀ
qarï''miaχwa'n·oᴀ.
sivɪ·'ɪntïvʷɪp·ïvʷa·n aik·ǂᴀ
uvʷa·'nɪ (qam·ï'n·avɪ'ᵃtï-)
qam·ï'n·avɪ'ᵃtïq·aχw'aiva·ts·.
iva·'' qarï'vʷa'
mava'ᴀ qan·ɪ'aramɪ,
ma'ian aik·ǂᴀ,
qarï'' mava' qan·ɪ'aramɪ.

[206] Cf. "Sparrow Hawk and Chicken Hawk contend for a Woman" (pp. 360–369).

[207] For analysis and variants of this song recitative, see Sapir, *op. cit.*, p. 467. Phonograph record 118 (third song). In the text each beat is marked with a stress.

[208] Prose form (cf. Sapir, *op. cit.*, p. 459):
aγa'n·ɪǂk̲ava·tsɪŋwaŋw' a'ik̲·ai uŋwa'iᴀ
mʷïmi'ntcu'a·ŋ uŋwa'iᴀ
sᴀ'pi'x̲·ᴀqava·tsɪŋw a'ik̲·ai'.
tïvʷɪ'ts·sampa·ŋ uŋuru''ai'
qwïï'q·w'ain·a·ŋ uŋuru''ai'.
uŋwa'vatcux·ʷᴀqw'aiva·n·ɪχa'ᵃ.

[209] Cf. "Iron-clothes" (pp. 394–411).

[210] For analysis of this song recitative, see Sapir, *op. cit.*, pp. 463, 464. Phonograph record 118 (second song). In the text the first and third beats of each measure are marked with a stress.

[211] Prose form:
cɪna'ŋwaɸɪ cɪna'ŋwaɸɪ ma'ivatcïc·ampᴀ
tïvʷɪ'tsɪnɪ a'ivätcï cɪna'ŋwaɸɪ cɪna'ŋwaɸɪ
ɴï'cï'tcaŋwa'ɪχa' nɔ·n·ɪ'χa'ᵃ nɔ·n·ɪ'χa'ᵃ.
nï'aq·ᴀ wantsi'v'uŋq̇uaŋ uŋwᴀ
pᴀǂqa'ŋumpa·ntï'ŋwᴀ, ma'iyan aik·ǂᴀ,
cɪna'ŋwaɸɪ cɪna'ŋwaɸɪ cɪna'ŋwaɸɪ cɪna'ŋwaɸɪ.

[212] Cf. "Iron-Clothes" (pp. 394–411).

[213] For analysis of this song recitative, see Sapir, *op. cit.*, pp. 464, 465. Phonograph record 119 (first song). Each beat is here marked as stressed.

[214] Prose form:
ɔarï'an ani'k̲·ain ɔarï'an ani'k̲·ainᴀ,
ma'iyan aik·ǂᴀ. imi'ntcu' mʷᴀ'n·ɪm·ɪᴀ
imi'χa'ᵃ cɪna'ŋwavɪy uŋwa'iᴀ
ɥɲɪ't·uik̲·a·q̇·uŋwᴀ ma'n·ɪχa'.
uŋwa'c·u wantsi'vuŋqun uŋwᴀ nï'nɪᴀ
qa·'q̇·ɪŋuqwantï qatcu mʷa'im·ɪŋ'wail·ï.
imi'ntcu' uʷai mʷa'n·ɪmiᴀ tu'cu'm·ɪᴀ.
ɔarï'anɪ ma'ik̲·a·q̇·uŋw an·ɪ'χa'

uŋwa'iʌcu'q·wʌ cɪna'ŋwaviʌ mʷa'nɪᶻtuiḵ·aq̇·uŋwʌ
tu'cv·'vʷa ma'iḵ·aq̇·uŋw an·ɪ'χa'.

[215] Cf. "Wolf and his Brother" (pp. 308–345).

[216] For analysis of this song recitative, see Sapir, *op. cit.*, p. 470. Phonograph record 119 (third song). The stress marks the first beat of each measure.

[217] Prose form:

oyo'yoyo oyo'yoyo oyo'yoyo oyo'yoyo oyo'yoyo.
ivä·'n· ɥn·a'vïχava, oyo'yoyo oyo'yoyo.
aγa'n·ɪχaiχwan 'a'ivï uŋwa'c·, oyo'yoyo,
itcï'an ɪya·'ntït·uiŋqïγaiyaq·an, oyo'yoyo.

[218] Cf. "Iron-clothes" (pp. 394–411).

[219] For analysis of this song recitative, see Sapir, *op. cit.*, pp. 465, 466. Phonograph record 119 (second song). Each beat is stressed in the text. The recitative ends after the first third of the melodic period.

[220] Prose Form:

narï'vʷɪyan 'aro''avatcï cv·'q·ucamṗ uŋwʌ
o·'tsɪχaivätcï nï''ɪ, cɪna'ŋwav i'mɪ,
nï'' cv·'q·ucamṗ uŋw o·'tsɪχaivätcï.
niˌ'nɪaχw'aχain·ɪ' qwa'ut·uγwac·u pïmpï'n'nai'
niˌ'nɪaχw'aiχain·ɪ wʌᶻqɪ't·uγwac· ɥn·i'i'.
ïwʷɪ'yaγap·ɪ taŋwa'i 'aro''ai' niŋwï'ʀuqwat·uγwa-
q·an·ac·amparaŋw aro''ai'.
ïvʷɪ'yaγap· ïvʷï'tcan·ɪχa'ª niˌ' umpʷi'c·ʌcamp
am·ï'vʷatcï' tɔŋwa'q·ɪŋu(mpa').

[221] So heard for *qaγa·'v'aq·wan.*

[222] This song is difficult to interpret. Tony suggested the following as a prose rendering:

imi' imi'ʌ
tava'tsɪwï naŋwï'q·i·ᶦχwαŋqïᶦ' ta·vi·'n·'ɪḵ·a·k·u
yaγa. . .

The last word seems to contain the verb *yaγa-* "to cry," but is otherwise quite obscure.

2. Notes to Ute Texts.

[1] From *v·vʷa ura'.*

[2] So heard for *cu''a·x·-.*

[3] So heard for *yuγwɪ-.*

[4] Corresponds to Paiute *ma·va'ntuq·wau'*, for *ma·va'ntux·wʌ qwau'.*

[5] *pi·-* contracted from *piyï-.*

[6] *-ci·ux-* for *-cɪxwɪ'-.*

[7] *-aiḵ·a·* is a meaningless ending (perhaps from *aiḵ·a-* "to say") characteristic of Coyote.

[8] *anta'-n'* "my friend" is a myth word used only by Coyote.

[9] Or, contracted, *gw a'ik·ᶻ.*

[10] For *wawa'tcïvʷanɪ.*

[11] For *ɥwa'i'*.
[12] Apparently for *qwïγwïï-*.
[13] So heard for *puru'q·uqʷ'ɔi-*.
[14] For *-γwqUˣ-*.
[14a] Probably misheard for *ʋ·'avʷ* "his own arrows."
[15] So heard for *-p·'aɥ'-*.
[16] So heard for *-nA'paɥ'*.
[17] For *-ŋqï-*.
[18] *-yai-* heard for *-χai-*.
[19] *-yai-* heard for *-χai-*.
[20] I cannot analyze this. It seems to contain demonstrative particle *Uˣqwa'i'*.
[21] Myth word.
[22] *-yɛ'* for *-χa'*.
[23] *-ux-* for *-WAˣ-*.
[24] A myth form.
[25] From *ma'iɬ·q· uc.*
[26] So heard for *-χai-*.
[27] A myth form.
[28] For *-χai'm'*.
[29] For *u(w)a'nuaŋA.*
[30] A "coyote word." The ordinary word for "she is still lonesome" would be *nïnindjaŋa·'yɪ'aicɪ'ŋ'*.
[31] For *-vaŋwɪ-vʷ(ï-)* "in-own."
[32] *-yai-* for *-χai-*.
[33] For *A'da'-*.
[34] *-yɛɪ'* for *-χai'*.
[35] Abbreviated form of *qw(ɔ)avɪ'q·wɔ'ai-*.
[36] For *-χai-*.
[37] For *tïγa'γw'aiχa'*.
[38] For *uŋwa'ruγwaŋU-*.
[39] For *tcAˣqa'i'-*.
[40] *-mʷ ïŋgï* labialized and assimilated to *-m uŋgu.*
[41] *-vɪyɪ-* < *-vayï-* "to return."
[42] For *Uˣqw(a'i')*.
[43] For *w'a'-*, *wï'a'-*.
[44] Four inspiratory breaths, each stopped short by a glottal catch.
[45] For *uŋwa'ruγwa-*.
[46] For *WA'djü'ŋU-*.
[47] For *pïŋa'ruγwa-*.
[48] Assimilated from *pïŋqa-*. Assimilation of nasal plus stop to geminated stop is characteristic of Uncompahgre and Southern Ute, not of Uintah Ute or Southern Paiute.
[49] *-yai-* for *-χai-*.
[50] Better: *tï'ra'wat·uqarïp·ïga* "sedit cum pene nudo."

3. Notes to Translations of Paiute Texts.

[1] Cf. "Wolf and Coyote" (*b*, *c*) in R. H. Lowie, *The Northern Shoshone* (Anthropological Papers of the American Museum of Natural History, vol. II, 1909), pp. 239–243, for a rather close Shoshone parallel (particularly *b*). It should be noted that the Paiute term translated "Coyote" in this and the following myths, *cïna'ŋwaφɪ*, is not the ordinary word for coyote, but is a special myth term. It is evidently related to *cïna''aφɪ* "wolf, dog." The normal word for coyote is either *tï'ʀAcïna'aφɪ* "desert dog" or *yɔγɔ'vʷïts·*; the Ute form of the latter, *yoγo'vʷutc'*, is used to designate the mythological Coyote in Ute texts.

[2] The grass seeds here referred to (*wa'ʀA*) are very small and were collected by being struck with a seed-beater into the burden basket. They were roasted for food, also prepared into a mush. The seeds were identified by Tony as probably pigweed (*Chenopodium*).

[3] *mava'tcA*: instrumentum ex osse pro pene usum.

[4] Monstrans ad penem.

[5] In other words, Coyote imagines that the unusual phenomenon betokens a manitou visitation. He wonders whether he is getting supernatural power.

[6] I. e., the two runners. All the Rain people are conceived of as the children of the two old women.

[7] *cɔnɪ-* is any light and dry vegetable material used as tinder in starting a fire. What Coyote here refers to is Rat's nest.

[8] I. e., his cave.

[9] For a brief outline of the Paiute "Cry" or mourning ceremony, see abstract on *The Mourning Ceremony of the Southern Paiutes* (American Anthropologist, N. S., vol. 14, 1912, pp. 168, 169; Science, N. S., XXXV, April 26, 1912, p. 673). The significance of the animals in this origin legend lies in the fact that the mourning songs of today are classified into four animal categories: "roan," coyote, bird, and mountain sheep.

[10] I. e., every kind of mythological being destined to be transformed into some animal of today.

[11] For accounts of the Ute bear dance, which is the prototype of the Paiute dance, see V. Z. Reed, *The Ute Bear Dance* (American Anthropologist, 1896, pp. 237–244); and R. H. Lowie, *Dances and Societies of the Plains Shoshone* (Anthropological Papers of the American Museum of Natural History, vol. XI, 1915), pp. 823–831. Four brief origin legends of the bear-dance have already been published, one by J. A. Mason (in *Myths of the Uintah Utes*, Journal of American Folk-Lore, vol. XXIII, 1910, p. 363), the three others by Lowie (*op. cit.*, pp. 824, 825). Curiously enough, none of these corresponds at all closely to the Paiute version obtained from Tony.

[12] For a Shoshone correspondent of this myth, see Lowie, *The Northern Shoshone*, pp. 236–239.

[13] Euphemism, or slang, for "tecum copulare."

[14] The metaphor is of the tamping of a pipe.

[15] Periphrasis for "fecit in ejus urina quasi copulans."

[16] Another euphemism, or slang expression, for "tecum copulabo."

[17] Euphemism for "copulavit cum ea."

[18] I. e., "Multum delectatus est cum ea copulando."

[19] A translation of this myth has been already given in The Museum Journal of the University of Pennsylvania, vol. I, no. 1, 1910, pp. 17, 18.

[20] A species of gull.

[21] This last sentence is addressed by the narrator of the story to his auditors. It is a conventional way of ending a myth by way of changing the subject. The auditors are expected to answer, "No, I did not."

[22] The first part of this story is a variant of the first part of the Ute story of "Coyote and Doctor Duck;" see Mason, *Myths of the Uintah Utes*, pp. 310, 311.

[23] Cf. note 5.

[24] For variants, cf. A. L. Kroeber, *Ute Tales* (Journal of American Folk-Lore, 1901), pp. 252–260; and Lowie, *The Northern Shoshone*, pp. 244–246.

[25] The road-runner's track is ambiguous in direction.

[26] This is a red berry growing close to the stalk of a bush with holly-like leaves.

[27] Thus pretending that his moccasins had been worn out while he was out hunting.

[28] I. e., to a different place than that to which the rest of the party had gone.

[29] I. e., "Who has been good enough to think of me?"

[30] At this point the story shifts to other actors.

[31] The Indian name really means "Stone-Clothes," but it was consistently interpreted "Iron-Clothes" by Tony.

[32] This refers to the berry bush, which they had used as a landmark to locate the cache of dried meat. Now that it was stripped of berries, they were unable to recognize it.

[33] The old woman and her great-grandson had escaped from the village Iron-Clothes had destroyed. Had he thought the child was a boy, he would have slain him, to prevent the possibility of his growing up and avenging his kinsmen.

[34] A meaningless cry.

[34a] So as to keep himself from dying of thirst. Coyote had least power of endurance.

[35] The two brothers, supernatural sons of the woman Iron-Clothes had taken away, were Mourning Doves. It is the elder that speaks here.

[35a] This antelope had eyes in all parts of his body.

[36] A loud noise, $qx+$, similar to a violent clearing of the throat before expectorating.

[37] The sisters were shooting at these sparrows with arrows, for they always tried to prevent birds from drinking their water. The one who is supposed to have been wounded was Rattlesnake, because his back was humped up as though swollen from a wound. He was not really wounded.

[38] She had not been in the habit of grinding seeds. She was secretly preparing food for the rescuing party.

[39] She had received a jack-rabbit from her sons, but claims to have caught him herself by killing him with her seed-beater. Iron-Clothes doubts this, as it looks to him as if the jack-rabbit had been hit in the eye with an arrow.

[40] I. e., on former occasions the antelope had always warned of the approach of danger by making the peculiar noise and immediately galloping off home. His failure to appear this time arouses Iron-Clothes' suspicion.

[41] He stretched himself because he had just gotten up and was still sleepy.

[42] Instead of passing through and killing them. They were endowed with magical power and could not be killed by ordinary arrows.

[43] This tale of Chipmunk and the Giant seems to correspond to the Shoshone trickster cycle of the Giant Dzoavits. In the Shoshone tales the place of Chipmunk is generally taken by Weasel or Mosquito. See Lowie, *The Northern Shoshone*, pp. 254–262.

[44] Cf., in a general way, Lowie, *The Northern Shoshone*, pp. 265, 266; Kroeber, *Ute Tales*, pp. 264–268.

[45] Literally, "very well."

[46] I. e., "I asked about it."

[46a] This tale corresponds, in a general way, to R. H. Lowie, *The Northern Shoshone*, p. 277(k).

[47] Merely a burden.

[48] A burden. Based on *taviavi-* "to lie in the sun" and *tʌ'cɪ'ŋwɪyuntaq·aγ'i'* "keeps changing color like gravel." The meaning of the burden is, then, something like "Lying in the sun, she keeps changing color like sandy gravel streaked by sunbeams." The reference is to Lizard, who is Gray Hawk's wife.

[49] Refers to Toad.

[50] Woodpecker's tree had a single hole for entry, but there was a complicated labyrinth leading to the exit hole at the top. Toad could not find his way out.

[51] A Comanche parallel is given in *Shoshone and Comanche Tales*, collected by H. H. St. Clair, 2d (Journal of American Folk-Lore, 1909, pp. 11-13). A translation of the Paiute story has been already published in The Museum Journal of the University of Pennsylvania, 1910, pp. 16, 17.

[52] It is not the ordinary rat that is meant, but the wood rat, found in great quantities near St. George, Nev., and used as food by the Indians.

[53] Rat had butchered the deer on leaves and branches in order to prevent traces of the meat from showing on the earth. By burning the leaves and branches he destroyed all traces of the butchering.

[54] This incident argues a knowledge on the part of the Paiute Indians of the custom of burning the dead. The custom, however, was not practiced by the Paiutes themselves. This point may eventually help to determine from what tribe or area the widespread story of the "hoodwinked dancers" came to the Paiute.

[55] Tony was not quite certain if the story ended at this point or not.

[56] "Him" refers to any deer. Wolf commands Coyote to go out as usual to round up the deer, so that he and his brother Panther may hunt them.

[57] The scene shifts at this point.

[58] The Horned Lark women were married to the Badger people (*ïna'n·ïŋwï-ŋwï*), who were in the habit of hunting badgers.

[59] The bark referred to is of a cedar-like tree (*ïna'p·ï*) and is yellowish in color. Stockings were made of it as well.

[60] This was not Coyote, first spoken of, but "the idle Coyote," pro catamito usus in loco feminae. Coyote, on returning from the hunt, was the first to make use of him, after which he proceeded to the other camps. After the arrival of the Badger-wives his usefulness vanished. The Wolf and Coyote people had no women before this.

[61] I. e., pudenda. The meaning of Coyote's statement is that his companions are to have nothing to do with the women.

[62] Ad coitum per anum invitans.

[63] I. e., the sticks to which the quivers are sewed on for support.

[64] I. e., of the Bluejays. The blue hats are the untransformed crests.

[65] This is an interesting reference to the rôle of Wolf as creator, an apparently widespread Plateau Shoshonean idea. See Lowie, *The Northern Shoshone*, p. 233.

[66] This is merely a fragment of what Tony believed to be a long story. Eagle's song (see III, 1, p. 478) belongs to this story at a point antecedent to the events recounted in this fragment. The tale is a typical suitor myth and corresponds, in a general way, to Lowie's "Lodge-Boy and Thrown-away" (see Lowie, *The Northern Shoshone*, pp. 280–283).

[67] Powell's "Shivwits." A Southern Paiute tribe west of the Kaibab Paiutes and speaking a dialect only slightly different from that of the Kaibabs.

[68] The father-in-law had a pit or cave on the side of a hill into which he caused the smoke to enter. There was no air in the pit at all.

[69] Eagle's feathers were originally entirely white. Only where the feathers were protected by the covering wings have they remained light in color.

[70] I. e., "Quando ille me futuit?" seeing that he knows that.

[71] It is quite likely that the conception of Rattlesnake as "grandfather" is due to, or at least influenced by, a popular etymology connecting *tɔγɔ'aɸɪ* "rattlesnake" with *tɔγɔ'ɸɪ* "grandfather."

[72] I. e., vulva ejus fructus est, cum ea copulavit.

[73] I. e., Gray Hawk.

[74] Transformed from the lice.

[75] Euphemistic for: cum ea copulavit.

[76] Coyote was looking for a pretext to go to her house, so as to have a chance to see the young woman.

[77] When held down by the woman, Gray Hawk made a noise, thus leading Coyote to infer that something was wrong. He thought that Hawk was attacked and made as if to help him by aimlessly shooting at Hawk's supposed enemies.

[78] She commands the bow fragments to come back, so as to prevent further destruction.

[79] This is evidently a popular Plateau Shoshonean tale and has been collected by several ethnologists. See Lowie, *The Northern Shoshone*, pp. 267, 268; St. Clair, *Shoshone and Comanche Tales*, p. 266; Kroeber, *Ute Tales*, pp. 270–272; Mason, *Myths of the Uintah Utes*, p. 317.

[80] An idiomatic phrase expressing contempt. "Though you may say what you will, boast as you like, still you count for nothing."

[81] Cf. Lowie, *The Northern Shoshone*, pp. 248–251; Kroeber, *Ute Tales*, pp. 268–270.

[82] Coyote had names for his daughters, each of which ended in the word for "vulva."

[83] The laying on of the bark was normally the work of the men, not of the women. Coyote pretended to lie down in the house in order to direct attention to any openings they might leave.

[84] Literally, "from here."

[85] I. e., everything about the house will seem as usual, including the talking of people.

[86] A constellation of seven stars is meant. Tony thought it was the Dipper (*Ursa Major*) that was referred to, but was not quite certain. The Paiute term, *sɔn·ɪ'aŋwï*, is an animate plural in *-ŋwï-*, but is not otherwise analyzable.

[87] An ordinary term for "coyote."

[88] Cf. Lowie, *The Northern Shoshone*, pp. 282–283, 283–284, 294–295; St. Clair, *Shoshone and Comanche Tales*, p. 272; Mason, *Myths of the Uintah Utes*, pp. 318, 319. The Shoshone *nüneyunc* "roc," like Paiute *nïŋwï'n·ɔ·ɸɪ*, probably denotes "one who carries people away."

[89] Blood that has been roasted in a paunch under the ashes.

[90] From crying for her lost grandson.

[91] The Bear Dance is a Ute dance that was learned by the Paiute bands in comparatively recent times from the Utes. A series of bear dance songs obtained from Tony all have Ute texts. This little account shows how the dance spread from one Paiute tribe or band to another.

[92] In southwestern Utah. Based on *qana'ʀï* "willow-bordered canyon."

[93] A neighboring Paiute band.

[94] These notched branches are the "rasps" that are used to accompany the bear dance songs.

[95] The hole and the pan served as a resonator for the rasps held down on the pan.

[96] Chief of the Cedar City band.

[97] Literally, "calling on to themselves."

[98] I. e., "what manitou dream have you ever had?"

[99] Referring to the white tents of the enemy. It is not definitely stated who the enemy were. In all likelihood they were either Arapaho or Cheyenne.

[100] A shallow canyon in a plain which fills in the rainy season; a "gutter" or arroyo.

[101] I. e., "shall we two continue to live after our kinsmen have died?"

[102] Mamputs, chief of the Cedar City Paiutes, is supposed to have been traveling about and to have returned from the country of the Southern Utes. He had a mannerism of addressing everyone by a term of relationship, by way of being friendly. An older man he addressed as "father," an older woman as "mother," a very old man or woman as "grandfather" or "grandmother," young men or women as "brothers" and "sisters." This method of address was not, however, according to Tony, the regular practice of all chiefs.

[103] In the country of the Southern Utes.

[104] Eagle lives far away in the west and asks leave of his mother to go east to the country of the Sibit band of Paiutes.

[105] It was taboo for a boy, up to the age of about sixteen, to eat game that he had killed himself, as this would make him weak and lazy. Eagle, who is merely a stripling, intends to break the taboo, apparently as a sign that he is old enough to seek a wife.

[106] This is merely a fragment of a myth. Tony remembered only the song, but was not clear as to its context. A certain character, he did not remember just who, used to hide in the bush from morning till night and sing this song, using the leg bones of his own parents as a rattle. He was caught at this.

4. Notes to Translations of Ute Texts.

[1] For other versions of this tale see I, 17 of this part and footnote 79 of translations of Paiute texts.

[2] Literally, "sitting."

[3] I. e., "I have been lying here as buffalo dung for some time."

[4] I. e., "Would you rather go inside of me?"

[5] Fuit Canis excrementa, ab eo pro custode carnis deposita.

[6] When deer, elk, or antelope was killed, the blood was scooped up with the palms from the ripped carcass and deposited in the paunch. It was carried home in the paunch, poured into a mud-cactus kettle, boiled with water, and cooked to a thick soup or mush.

[7] For other Shoshonean versions of the "eye-juggler" motive, see Mason, *op. cit.*, pp. 314–16 (where further cognates are given); also St. Clair, *op. cit.*, pp. 269–70 (Shoshone) and 278–79 (Comanche).

[8] *wɑdji'gɑts'* refers to a small bird with black head and beak and gray back. It is said to make a whistling noise in the early spring and to bring the south wind.

[9] I. e., they exercised their supernatural power upon him to spoil his luck.

[10] Literally, "shade-house-made."

[11] I. e., "Go ahead, continue to louse me." It was the ants that were stinging him. Coyote imagined the girls were lousing him.

[12] Cf. Mason, *op. cit.*, p. 301; Kroeber, *op. cit.*, p. 268; Lowie, *op. cit.*, p. 276.

[13] For another version of this tale see I, 16 of this part.

[14] *qa·mbïnıavï-* was translated "river-rock robe" by Charlie Mack, but I see no reason for this rendering. It is perhaps compounded of *pïnıavï-* "skunk robe" (?) and *qa·-ⁿ*, perhaps "rat."

[15] I. e., "your little boy."

[16] Not actually. What is meant is that penem suum impegit against them, in order to get out the blood with which they were swollen.

[17] I. e., "We have taken along none of Owl's things with which to pay you for your doctoring."

[18] A rather divergent version for the Comanche is given by St. Clair, *op. cit.*, pp. 280, 281.

[19] Another Ute version is given by Mason, *op. cit.*, pp. 320, 321; a Shoshone version is found in St. Clair, *op. cit.*, pp. 270–272. Curiously enough, the characteristic "magic flight" episodes, while closely paralleled in the Shoshone story, are absent from Mason's Ute version.

[20] "Ghost Woman" was Charlie Mack's term for what is perhaps better called "ogress." Mason uses the term "devil" for a male counterpart. According to Charlie Mack, she is to be identified with the whirlwind (*turu'n'nıäʀï*), though in the myth she is transformed into an echo.

[21] I. e., "Is he male or female?"

[22] Four inspiratory breaths cut short. Fuit ipsa qui copulavit cum eo, super penem saltando.

[23] In order to trick her and let her think id penem esse. He was accustomed to hide under the blankets et penem suum protrudere facere consuevit.

[24] For she had intruded it too far up. We may be dealing here with a folk etymology. *cö·-* "lung" (absolute *cö·vi-*) is apparently thought of as related to *cö·v'önıp ï-* "ghost woman."

[25] I. e., "cum copulo."

[26] Rattlesnake transforms the Ghost Woman into the Echo.

[27] Recorded in English. A Shoshone version is given by Lowie, *op. cit.*, p. 294. A similar story, according to Charlie Mack, is told of a woman who joined a herd of buffalo. Charlie Mack also heard tell of women quae cum canibus coirent, but he could not tell whether it was true; he rather doubted it.